

**FOSTERING-STREET CHILDREN'S CHARACTER
IN PONDOK PESANTREN SALAFIYAH SABILUL HIKMAH
MALANG**

THESIS

Written by:

Dini Puji Rahayu

NIM. 14110161



**DEPARTMENT OF ISLAMIC EDUCATION
FACULTY OF TARBIYAH AND TEACHER TRAINING
MAULANA MALIK IBRAHIM STATE ISLAMIC
UNIVERSITY MALANG
SEPTEMBER, 2019**

**FOSTERING-STREET CHILDREN’S CHARACTER
IN PONDOK PESANTREN SALAFIYAH SABILUL HIKMAH
MALANG**

THESIS

Submitted to the Faculty of Tarbiyah and Teacher Training Maulana
Malik Ibrahim State Islamic University Malang in Partial Fulfilment
of the Requirements for the Degree of *Sarjana Pendidikan* (S.Pd)

Written by:

Dini Puji Rahayu

NIM. 14110161



**DEPARTMENT OF ISLAMIC EDUCATION
FACULTY OF TARBIYAH AND TEACHER TRAINING
MAULANA MALIK IBRAHIM STATE ISLAMIC
UNIVERSITY MALANG
SEPTEMBER, 2019**

APPROVAL SHEET
FOSTERING-STREET CHILDREN'S CHARACTER
IN PONDOK PESANTREN SALAFIYAH SABILUL HIKMAH MALANG

THESIS

Written by:

Dini Puji Rahayu

NIM. 14110161

Has been Approved
on 9 September 2019


by:

Advisor



Imron Rossidy, M.Th., M.Ed
NIP. 196511122000031001

Acknowledged by,
Head of Department


Dr. Marno, M. Ag

NIP. 19720822002121001

iii

PAGE OF VALIDATION

FOSTERING-STREET CHILDREN'S CHARACTER
IN PONDOK PESANTREN SALAFIYAH SABILUL HIKMAH MALANG

THESIS

Written by

Dini Puji Rahayu (14110141)

has been defended and approved by the board of examiners on 25 October 2019
as the requirement for the degree of **Sarjana Pendidikan (S.Pd)**

Signature

Main Examiner,

Dr. H. Abdul Malik Karim Amrullah, M.Pd : _____
NIP 197606162005011005

Secretary,

Imron Rossidy, M.Th., M.Ed : _____
NIP 196511122000031001

Advisor,

Imron Rossidy, M.Th., M.Ed : _____
NIP 196511122000031001

Chair Examiner,

Dr. Esa Nur Wahyuni, M.Pd : _____
NIP 197203062008012010

Approved by,

Dean of Tarbiyah and Teacher Training Faculty of Maulana Malik Ibrahim
State Islamic University, Malang



Dr. H. Agus Maimun, M.Pd
NIP. 196508171998031 003

Imron Rossidy, M.Th., M.Ed

Lecturer of Tarbiyah and Teacher Training Faculty
Maulana Malik Ibrahim State Islamic University, Malang

OFFICE MEMO OF ADVISOR

Subject : Dini Puji Rahayu Malang, 9 September 2019

Attachment : -

To Whom It May Concern,
Dean of Tarbiyah and Teacher Training Faculty
Maulana Malik Ibrahim State Islamic University, Malang
in
Malang

Assalamu'alaikum Wr. Wb.

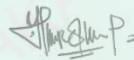
This office memo declares that thesis originally owned by:

Name : Dini Puji Rahayu
NIM : 14110161
Study Program : Department of Islamic Education (PAI)
Title of Skripsi : Fostering-Street Children's Character in Pondok Pesantren
Salafiyah Sabilul Hikmah Malang

Is considered **acceptable** to be defended after being intensively read and regularly consulted in the area of research content, language, and writing composition.

Wassalamu'alaikum Wr.Wb

Advisor,



Imron Rossidy, M.Th., M.Ed
NIP. 196511122000031001

CERTIFICATE OF THESIS AUTHORSHIP

I hereby declare that this thesis is originally written by Dini Puji Rahayu, student of Islamic Education Department (PAI) as the requirement for the degree of Sarjana Pendidikan (S.Pd), Faculty of Tarbiyah and Teacher Training at Maulana Malik Ibrahim State Islamic University, Malang. This research writing does not incorporate any material previously written or published by other parties to achieve the other *Sarjana* status of the Higher Tertiary Education, except those which are indicated in the notes, quotation, and bibliography. Therefore, I am the only person who is responsible for the thesis if there is any objection or claim from others.

Malang, 9 September 2019

Author,



Dini Puji Rahayu

NIM. 14110161

DEDICATION

This thesis dedicated to:

My family for their endless supports in everything



MOTTO

Fighting has been enjoined upon you while it is hateful to you. But perhaps you hate a thing and it is good for you; and perhaps you love a thing and it is bad for you. And Allah Knows, while you know not.¹ (QS. Al-Baqarah: 216)



¹ Saheeh International, *Translation of the Meaning of the Qur'an*, (Jeddah: Al- Muntada Al- Islami, 2004), p. 30.

ACKNOWLEDGMENT

Bismillahirrahmanirrahim,

Alhamdulillahirabbil'amin. My deepest gratitude goes to Allah SWT, for all His blessings and mercies so finally, I can finish this thesis. *Shalawat* and *salam* are always blessed upon our prophet Muhammad SAW who has guided us from the darkness to the brightness.

I thank everyone for the direct help and generous support in writing this thesis, especially to:

1. Prof. Dr. Abdul Haris, M.Ag as Rector of Maulana Malik Ibrahim Ibrahim State Islamic University Malang.
2. Dr. Agus Maimun, M. Pd as Dean of Tarbiyah and Teacher Training Faculty.
3. Dr. Marno, M. Ag as Head of Islamic Education Department (PAI).
4. Imron Rossidy, M.Th., M.Ed as both my academic and thesis advisor whose constant encouragement, inspiration and ceaseless support from the initial to the final stage enabled me to acquire and develop critical skills necessary and academic writing.
5. Lecturers and staff of Tarbiyah and Teacher Training Faculty.
6. Gus Ubaidillah as the caregiver of Pondok Pesantren Salafiyah Sabilul Hikmah Malang which provides an opportunity to conduct research.
7. Teachers, staff, and students of Pondok Pesantren Salafiyah Sabilul Hikmah Malang for a very cooperative attitude in helping this research.

8. My colleagues at Maulana Malik Ibrahim State Islamic University, especially to PAI ICP ENGLISH 2014 for their constant support, encouragement, and friendship.

Finally, I am aware of any errors and or inadequacies that may remain in this research. Therefore, I welcome any suggestion and criticisms. I hope this thesis can be useful for anyone. Amin.

Malang, 9 September 2019

Author

Dini Puji Rahayu

NIM 14110161



TRANSLITERATION GUIDELINE

Transliteration of Arab Latin in this thesis utilizes in translation guidelines based on the agreement between Religion Minister and Education and Culture Minister of Indonesia number 158, 1987 and number 0543 b/U/1987. Those are:

A. Letter

ا	=	A	ز	=	Z	ق	=	q
ب	=	B	س	=	S	ك	=	k
ت	=	T	ش	=	Sy	ل	=	l
ث	=	Ts	ص	=	Sh	م	=	m
ج	=	J	ض	=	Dl	ن	=	n
ح	=	H	ط	=	Th	و	=	w
خ	=	Kh	ظ	=	Zh	ه	=	h
د	=	D	ع	=	'	ء	=	,
ذ	=	Dz	غ	=	Gh	ي	=	y
ر	=	R	ف	=	F			

B. Long Vocal

Vocal (a) Length = â

Vocal (i) Length = î

Vocal (u) Length = û

C. Diphtong Vocal

أو = aw

أي = ay

أو = ú

إي = i

TABLE OF CONTENTS

Title Page	ii
Approval Sheet.....	iii
Page of Validation.....	iv
Office Memo of Advisor.....	v
Certificate of Thesis Authorship.....	vi
Dedication	vii
Motto.....	viii
Acknowledgment	ix
Transliteration Guideline	xi
Table of Contents	xiv
List of Tables.....	xv
List of Graphics.....	xvi
List of Appendices	xvii
Indonesian Abstract	xviii
English Abstract	xix
Arabic Abstract	xx
CHAPTER I INTRODUCTION.....	1
A. Background of the Research	1
B. Focus of the Research	12
C. Objectives of the Research.....	12
D. Significances of the Research	13

E. Previous Research	14
F. Definition of Key Terms	26
G. Systematic Discussion.....	28
CHAPTER II REVIEW OF RELATED LITERATURE	30
A. Theoretical Framework.....	30
1. Character	30
2. Fostering Character	62
3. Street Children.....	98
4. <i>Pondok Pesantren</i>	105
B. Research Roadmap.....	112
CHAPTER III RESEARCH METHODOLOGY	113
A. Approach and Research Type.....	113
B. Attendance of the Researcher.....	114
C. Setting of the Research.....	115
D. Data and Data Sources	116
E. Data Collection Methods.....	117
F. Sampling Strategy	120
G. Data Analysis	122
H. Data Validity	123
I. Research Procedure	124
CHAPTER IV DATA EXPOSURE AND RESEARCH RESULT	126
A. Data Exposure	126
B. Research Result	127

1. Fostering-Street Children’s Character in Pondok Pesantren Salafiyah Sabilul Hikmah	127
2. The Impact of Fostering-Street Children’s Character in Pondok Pesantren Salafiyah Sabilul Hikmah	163
3. Supporting and Inhibiting Factors of Fostering-Street Children Character in Pondok Pesantren Salafiyah Sabilul Hikmah	173
CHAPTER V DISCUSSION AND RESEARCH RESULT	187
A. Fostering-Street Children’s Character in Pondok Pesantren Salafiyah Sabilul Hikmah	187
B. The Impact of Fostering-Street Children’s Character in Pondok Pesantren Salafiyah Sabilul Hikmah	212
C. Supporting and Inhibiting Factors of Fostering-Street Children Character in Pondok Pesantren Salafiyah Sabilul Hikmah	214
CHAPTER VI CLOSING	222
A. Conclusion	222
B. Suggestion	223
BIBLIOGRAPHY	224
APPENDICES	231

LIST OF TABLES

Table 1.1 Research Originality	22
Table 2.1 List of Character Values Based on the Ministry of National Education	53
Table 2.2 List of Good Islamic Character.....	56



LIST OF FIGURES

Figure 2.1 Elements of Good Character	81
Figure 2.2 A Comprehensive Approach to Values And Character Education....	84
Figure 2.3 Research Roadmap	112



LIST OF APPENDICES

- Appendix 1 : Evidence of Consultation
- Appendix 2 : Research Permission Letter
- Appendix 3 : Research Official Statement Letter
- Appendix 4 : Organizational Structure of Pondok Pesantren Salafiyah Sabilul Hikmah
- Appendix 5 : Facilities and Isfrastructures of Pondok Pesantren Salafiyah Sabilul Hikmah
- Appendix 6 : Daily Activities of Students
- Appendix 7 : Research Instrument
- Appendix 8 : Research Guidelines
- Appendix 9 : Interview Transcript
- Appendix 10 : Field Notes
- Appendix 11 : Photos
- Appendix 12 : Biodata

ABSTRAK

Rahayu, Dini Puji. 2019. *Pembinaan Karakter Anak Jalanan di Pondok Pesantren Salafiyah Sabilul Hikmah Malang*. Skripsi. Jurusan Pendidikan Agama Islam, Fakultas Ilmu Tarbiyah dan Keguruan, Universitas Islam Negeri Maulana Malik Ibrahim Malang. Pembimbing Skripsi: Imron Rossidy, M. Th., M. Ed.

Fenomena anak jalanan sejak lama telah menjadi perhatian pemerintah Indonesia. Mereka dengan karakter buruk yang mereka miliki sering dipandang sebagai masalah bagi beberapa pihak. Oleh karena itu, pondok pesantren dianggap menjadi jawaban yang tepat untuk menangani karakter buruk mereka.

Penelitian ini mengeksplorasi bagaimana pembinaan karakter anak jalanan, dampak pembinaan karakter anak jalanan, serta faktor pendukung dan penghambat pembinaan karakter anak jalanan di Pondok Pesantren Salafiyah Sabilul Hikmah.

Penelitian ini menggunakan pendekatan kualitatif dengan tipe studi kasus. Peneliti melibatkan 1 pengasuh, 2 guru, dan 2 siswa sebagai informan yang ditentukan dengan teknik *purposive sampling*. Data dikumpulkan melalui wawancara semi-terstruktur, observasi langsung, dan dokumentasi. Data dianalisis melalui reduksi data, paparan data, dan penarikan kesimpulan dan verifikasi. Selain itu, triangulasi data digunakan untuk menguji keabsahan data.

Hasil penelitian memberikan kesimpulan bahwa pembinaan karakter anak jalanan mendorong siswa untuk berfikir, merasa, dan melakukan karakter baik. Mereka menggunakan pendekatan komprehensif di dalam kelas dan pondok pesantren untuk mengajarkan teori dan memberikan pengalaman melalui setiap aktivitas di pondok pesantren untuk mengembangkan karakter siswa. Dampak pembinaan karakter anak jalanan adalah siswa menjadi lebih religius, taat peraturan, toleran, menggunakan lingkungan secara tanggung jawab, menerapkan nilai kebersamaan, lebih bertanggung jawab terhadap tugas dan motivasi untuk mengerjakan yang terbaik, berkomunikasi dan berinteraksi secara sopan, dan memahami hak dan kewajiban diri sendiri dan orang lain dan menghargai perbedaan pendapat. Faktor pendukung dalam pembinaan karakter anak jalanan ini adalah hubungan baik antara pondok pesantren dengan orangtua, komunitas, dan pemerintah, lingkungan yang nyaman, koordinasi antara pengasuh dan guru, penerimaan anak jalanan, dan keinginan tinggi anak jalanan untuk berubah. Sementara faktor penghambatnya adalah dana, kurangnya fasilitas, infrastruktur, dan ketersediaan buku agama, dan terbatasnya penerimaan jumlah anak jalanan.

Kata kunci: Pembinaan Karakter, Anak Jalanan, Pondok Pesantren

ABSTRACT

Rahayu, Dini Puji. 2019. *Fostering-Street Children's Character in Pondok Pesantren Salafiyah Sabilul Hikmah Malang*. Bachelor Thesis. Department of Islamic Education, Faculty of Education and Teacher Training, Maulana Malik Ibrahim State Islamic University Malang. Advisor: Imron Rossidy, M. Th., M. Ed.

Street children's phenomenon has become a concern of the Indonesian government for a long time. Street children with their bad characters are often seen as a problem for some parties. Hence, the *pondok pesantren* is considered to be the right answer to handle their bad character.

This study explores how the fostering-street children's character, the impact of fostering-street children's character, and the supporting and inhibiting factors of fostering-street children's character in Pondok Pesantren Salafiyah Sabilul Hikmah.

This study used a qualitative approach and case study type. The researcher involved 1 caregiver, 2 teachers, and 2 students as informants determined by purposive sampling technique. Data were collected through semi-structured interviews, direct observation, and documentation. Data analyzed through data reduction, data display, and conclusion drawing and verification. Besides, data triangulation used to test data validity.

The results of the study concluded that fostering-street children's character encourages students to think, feel, and act a good character. They use a comprehensive approach in the classroom and *pondok pesantren* to teaches theory and provide experience through every activity in the *pondok pesantren* to develop student character. The impact of fostering-street children's character are students become more religious, obedient to the regulations, tolerant, used the environment responsibly, the applied value of togetherness, more responsible for their assignment and motivation to work better, communicate and interact politely, and understand the rights and obligations of themselves and others and respect differences of opinion. The supporting factors in fostering-street children's character are related to the good relationship between *pondok pesantren* with parents, community, and government, the comfortable environment, the coordination between caregiver and teachers, acceptance of street children, and high willingness of street children to change. While the inhibiting factors are finance, lack of facilities, infrastructure, and religious book availability, and the limited number of acceptance of street children students.

Keyword: Fostering Character, Street Children, *Pondok Pesantren*

ملخص البحث

رهايو، ديني فوجي. 2019. توجيه شخصية الأطفال الشوارع في مدرسة الاسلامية السلفية سبيل الحكمة مالانج. البحث الجامعي. قسم التربية الإسلامية، كلية العلوم التربية والتعليم، جامعة مولانا مالك إبراهيم الحكومية الإسلامية مالانج. المشرف: عمرا رشيدى، الماجستير

كانت ظاهرة أطفال الشوارع أهمية للحكومة الإندونيسية لطلما. أولئك الذين لديهم شخصية سيئة وينظرون إليهم مشكلة لبعض الأطراف. لذلك، تعتبر المدرسة الاسلامية الإجابة الصحيحة للتعامل مع شخصيتهم السيئة.

يستكشف هذا البحث عن توجيه شخصية الأطفال الشوارع ، وتأثير توجيه الشخصية الأطفال الشوارع، والعوامل الداعمة والمقاومة لتوجيه الشخصية الأطفال الشوارع في مدرسة الاسلامية السلفية سبيل الحكمة.

يستخدم هذا البحث نهج نوعي لنوع دراسة الحالة. يشارك هذا البحث مرئي واحد ومعلمان وطالبان كمخبرين الذين يحدد هب أسلوب أخذ العينات الهادفة. جمعت البيانات من خلال المقابلات لشبه المنظمة والمراقبة المباشرة والتوثيق. ويحلل البيانات من خلال حد البيانات ، وعرض البيانات، واستخلاص النتائج و لتحقيقها. بالإضافة إلى ذلك، يستخدم تثليث البيانات لاختبار صحة البيانات.

دلت نتائج البحث إلى أن توجيه شخصية الأطفال الشوارع يشجع الطلاب على التفكير والشعور والقيام بشخصية جيدة. هم يستخدمون مقارنة شاملة في الفصل والمدرسة الاسلامية لتدريس النظرية وتوفير الخبرة من خلال كل نشاط في المدرسة الاسلامية لتطوير شخصية الطلاب. يتمثل تأثير توجيه شخصية الأطفال الشوارع على أن يصبح الطلاب أكثر تديناً ، طاعة القواعد، تسامح، مسؤولية على البيئة، تطبيق قيمة العمل الجماعي، وأكثر مسؤولية عن المهام والدوافع لبذل شئ جيد، والتواصل والتفاعل بالأدب، وفهم حقوق والتزامات أنفسهم والآخرين ونقدر الاختلافات في الرأي. العوامل الداعمة هي العلاقات الجيدة بين المدرسة الإسلامية مع الوالدين والمجتمعات والحكومة، والبيئة المريحة، والتنسيق بين مقدم الرعاية والمعلمين، وقبول أطفال الشوارع، والرغبة العالية لأطفال الشوارع في التغيير. والعوامل المقاومة هي التمويل، ونقص المرافق، والبنية التحتية، و الكتب الدينية المحدودة، وقبول عدد أطفال الشوارع المحدود.

الكلمات الرئيسية: توجيه الشخصية، أطفال الشوارع، المدرسة الإسلامية

CHAPTER I

INTRODUCTION

A. Background of the Research

A Child is a trust given by God to parents. Their presence is awaited to complete happiness and continued the descent. They should not be wasted. They must be kept, loved, and educated to be competent in life.

According to Law no. 23 the Year 2002 on child protection, states that children are mandates and gifts from the one and only God, and whose within are inherent dignities and pride as whole humans.² God entrusted the children in the hands of their parents. Parents must nurture and educate their children. As the phrase, we often hear that parents are the main teachers for their children. Whatever is taught by parents is very influential on the behavior of children. Therefore, parents should teach something well, because how a child's behavior will be based on parent education. This is explained in the hadith of Prophet Muhammad:

كُلُّ مَوْلُودٍ يُوَلَّدُ عَلَى الْفِطْرَةِ فَأَبَوَاهُ يُهَوِّدَانِهِ أَوْ يُنَصِّرَانِهِ أَوْ
يُمَجِّسَانِهِ

“Every child is born based on the natural disposition (fitrah). Either his parents make him a Jew, Christian, or a Magian.”³

Attention to children's education is also expressed by Imam Al-Ghazali in his book *Ihya Ulum al-Din*,

² M. Nasir Djamil, *Anak Bukan Untuk Dihukum*, (Jakarta: Sinar Grafika, 2013), p. 8.

³ *Mawsu'ah al-Hadith al-Sharif al-Kutub al-Sittah*, as cited in Siti Zubaidah Ismail & Muhamad Zahiri Awang Mat, *Faith and Freedom: The Qur'anic Notion of Freedom of Religion vs. the Act of Changing Religion and Thoughts on the Implications for Malaysia*, MDPI Journal, Vol. 7, Issue 7, 8 July 2017, p. 4.

...God entrusted the children in the hands of their parents. The heart of a child is bright like a jewel and soft like a candle and free from all impressions. It is soft like the soft clay in which any seed can grow. If he is given good training of character and conduct, he grows in that condition and acquires fortune both in this world and the next. If he goes to commit sins and lives a life of a beast he is doomed to failure and destruction....⁴

According to Al-Ghazali children are born with the nature of heredity that does not effect, because the factors that most strongly affect the nature of children is the factor of education, environment, and society.

Besides, psychologically a child has basic needs, including the need for compassion, security, the need for self-worth, a sense of freedom, a sense of accomplishment, and the need to know himself. This is what parents must fulfill to a child.⁵ These basic needs must be fulfilled by the parents so the child can develop well.

The emergence of street children phenomenon that currently exists in the community describes how many parents who have not been able to meet the obligations and responsibilities given to them. Also, the development of global issues causes moral degradation that tends to make children behave deviant.

The phenomenon of street children in Indonesia has been a problem faced by the government for a long time. Street children phenomenon in Indonesia is one example of social problems that still exist in Indonesia. They are very vulnerable generations, influences from outside can still enter freely

⁴ Imam Ghazzali, *Revival of Religious Learning Imam Ghazzali's Ihya Ulum-Id-Din Volume III*, translated by Fazlul Karim, (Karachi: Darul-Ishaat, 1993), p. 64.

⁵ Umi Hanik, *Pemberdayaan Anak Jalanan Perspektif Psikologi Agama*, Jurnal At-Takwir, Vol. 2 No. 1, October 2015, p. 44.

to influence their thinking and behavior because they are still children. Life on the road is a life that should not be felt by the street children, bad influences can affect their behavior can make them commit criminal acts, such as stealing, robbing, pickpocketing, etc.⁶

Street children are also a young generation who should be prepared to fill the development and serve as the backbone of the nation's continuity. If the young generation cannot be relied on because they live as street children, then the sustainability of the nation will also be disrupted.⁷ For that reason, the issue of street children is very necessary to get attention.

Street children within the framework of the Ministry of Social Affairs, defined as children aged 5-18 years who spend most of their time to make a living and roaming the streets and public places. In line with the definition of the Ministry of Social Affairs of the street children, The United Nations International Children's Emergency Fund (UNICEF) defines street children by the age limit below 16 years old that had escaped from families, schools, and communities, as well as dissolved in the nomadic life on the street. Many definitions related to street children put the position of street children as a marginal and vulnerable group with various risks.⁸ This means that street children are children who spent their time on the streets, while they are

⁶ Nanda Aidiel Senja, et al, *Pemberdayaan Anak Jalanan Melalui Rumah Perlindungan Anak*, PROSIDING KS: Riset & PKM, Vol. 2, No. 1, 2015, p. 112.

⁷ Erna Setijaninrum, *Analisis Kebijakan Pemkot Surabaya Dalam Menangani Anak Jalanan*, J. Penelit. Din. Sos, Vol. 7, No. 1, April 2008, p. 16.

⁸ Raden Roro Nanik Setyowati & Ali Imron, *The Development Model of Street Girls Empowerment in Surabaya*, Mediterranean Journal of Social Science, Vol. 7, No. 1, January 2016, p. 562.

supposed to get an education and instruction as well as attention from their parents.

Launched from *Kompas*, Social Minister Khofifah Indar Parawansa said, street children, is still serious social welfare in Indonesia. Nevertheless, the current trend of street children tends to decline. Until August 2017 there were 16,290 street children left. Previously, the number of street children in Indonesia in 2006 was 232,894 children, in 2010 as many as 159,230 children, in 2011 fell to 67.607 children, and in 2015 to 33,400 children. All street children are spread in 21 provinces.⁹ This means the handling of street children still needs to be improved.

Based on the research conducted by Dwi Susilowati, it is mentioned that according to the data of Social Service of East Java province in Malang city itself in succession over the last three years there were 942 peoples, 555 peoples, and 641 street children. It is known that 62.5% of respondents answered that they had more than 3 years of being street children. While the rest 20.83% had undergone street children for between 1-3 years and 16.67% is still less than 1 year. In general, they only allocate less than 4 hours/day to undergo activities as street children that are 79.17% of respondents. While the rest 20.83% are in the street between 4-9 hours/day. Then, 62.5% of their reasons on the streets are playing only, 25% play while looking for money and 12.5% are fully looking for money. However, this still needs to be a concern because many street children who only play at first but gradually

⁹ Ambaranie Nadia Kemala Movanita, *Mensos Optimistis target Indonesia Bebas Anak Jalanan Tercapai* (<http://nasional.kompas.com/read/2017/11/20/18315131/mensos-optimistis-target-indonesia-bebas-anak-jalanan-tercapai>), accessed at 6 January 2018 at 20.40 WIB).

they try other activities while in the streets, as the results of research conducted by Handayani (2009). 45.83% did not answer this question, 20.83% only played, 16.67% worked as street singers, 12.5% selling, and 4.17% worked as an unofficial traffic officer.¹⁰

Life to be street children is not a fun option. They live without a clear future. They are also often seen as a “problem” for various parties. The public’s assumption that street children are naughty, trouble-makers and culprit makes them feel useless and feel that they are a nuisance to others. This assumption is not completely correct and also wrong, because of the fact, there are some crimes committed by street children.

The phenomenon of street children is at least has seized the attention of the government. *Gerakan Sosial Menuju Indonesia Bebas Anak Jalanan (MIBAJ)* was also voiced by The Indonesian Ministry of Social Affairs. Therefore, street children cannot be left alone. Handling of street children should be implemented immediately because the longer a person lives on the streets, the more difficult to get them off the streets.

In Malang city, the handling of street children also continues to be done. The government has done various ways to handle street children, such as socializing, raids, putting them in shelter houses, training places, and providing skills to street children. But in reality street children still exists, even those who have been handled will return to the streets or move to other places.

¹⁰ Dwi Susilowati, *Kebijakan Penanggulangan Anak Jalanan Di Kota Malang*, Paper conferenced in Seminar Nasional dan Gelar Produk 2, Universitas Muhammadiyah Malang, Malang, 17-18 October 2017.

Although the policy on the handling of street children has been made, it still cannot reach the street children as a whole. It still takes an ongoing effort to find the right way to handle street children.

Various studies have been done to find out the right way to handle street children. Research on the establishment of street children, handling street children according to theory and practice in various social institutions are an interesting topic to always be discussed. Various researches have the purpose and benefits to find the right way to handle street children.

Based on the phenomenon of street children and lack the effectiveness of effort held by government and social institutions in handling street children, it is necessary to conduct research that examines other efforts in handling street children.

Some people assume that *pesantren* (*pondok pesantren*) is the right tool to handle character or *akhlak* deviance of street children. This is because the majority of Indonesian citizens are Muslims, so it is expected that fostering-street children's character will be easier if done by following their beliefs.

In the opinion of experts, the term *pesantren* is a two-terms that contains one meaning. Javanese call it "*pondok*" or "*pesantren*". Also commonly called a *pondok pesantren*. The term *pondok* may be derived from the sense of dormitories of *santri* called *pondok* or dwellings made of bamboo or perhaps derived from Arabic "*funduq*" which means a large dormitory provided for transit. Now better known by *pondok pesantren*. In West

Sumatra is known by *surau*, while in Aceh known by *rangrang*.¹¹ From the understanding above means that *pondok* and *pesantren* is a word that has a similar meaning, like student dormitory, a place for students, or students that study.

According to M. Dawam Raharjo, *pesantren* is not only a religious institution but also as a social institution.¹² Such an opinion is also stated by Ali Ma'shum. According to Ali Ma'shum, the function of *pesantren* actually covered three aspects, namely religious function (*diniyyah*), social function (*ijtima'iyah*), and educational function (*tarbawiyyah*).¹³ At the beginning of *pondok pesantren* development, its initial identity was as an educational institution and broadcasting of Islam. Along with the changes in the community, it seems that the task of *pondok pesantren* is not only about religious issues, but also about solving social problems in society. The task of *pondok pesantren* in solving social problems is actually not going to reduce its religious duties, it can further spread the values of religion to the common people. With this social duty, *pondok pesantren* is expected to respond social problems in the community, one of them is the problem of street children.

One *pondok pesantren* that built specifically for street children and homeless is Pondok Pesantren Salafiyah Sabilul Hikmah in Malang city. The background of the *pondok pesantren* establishment is many street children

¹¹ Yasmadi, *Modernisasi Pesantren*, (Jakarta: Ciputat Press, 2002), p. 62.

¹² M. Dawam Raharjo, *Penggul atau Dunia Pesantren*, (Jakarta: P3M, 1985), p. 17.

¹³ Ali Ma'shum, *Ajakan Suci*, as cited in Achmad Fauzi, *Studi Komparasi Antara Mahasiswa Yang Berasal Dari Pondok Pesantren Salaf Dengan Mahasiswa Yang Berasal Dari Pondok Pesantren Modern Dalam Keaktifan Diskusi Di Dalam Kelas Pada Mata Kuliah Fiqih Di Fakultas Tarbiyah Dan Keguruan Universitas Islam Negeri Sunan Ampel Surabaya Tahun Akademi 2015/2016*, Undergraduate Thesis, UIN Sunan Ampel Surabaya, 2016, p. 32.

who perform negative activities on the street, especially in Malang. They found street children touched by drugs, alcohol, etc. even though they were very young. Street children encountered usually come from a broken family so no one oversees their daily life, so in education, street children do not pass elementary school and just looking for money on the street to survive. With such a daily life, not only the negative things they face in everyday life but also never know and learn about Islam. For this reason, administrators did something to help them. Pondok Pesantren Salafiyah Sabilul Hikmah accommodates street children and performs several Islamic approaches. Their goal is to provide supervision and keep them away from doing negative things on the streets as well as providing Islamic education, so it is hoped that street children who are nurtured can become a better person than before and not return to live on the streets. From the fostering experience, gradually street children can leave drugs and alcohol.¹⁴

The results of interviews with the caregiver of Pondok Pesantren Salafiyah Sabilul Hikmah Malang, Gus Ubaidillah or commonly called Gus Ubed adds the purpose of establishing a special *pondok pesantren* for street children. Pondok Pesantren Salafiyah Sabilul Hikmah was established for street children, but it was preferred by poor street children. The presence of this *pondok pesantren* is expected to make them have human resources and a good future. The purpose of the *pondok pesantren* is not complicated, it is expected that street children can be *sholeh* and *sholehah* children, useful,

¹⁴ Pondok Pesantren Salafiyah Sabilul Hikmah, *Sejarah Pondok Pesantren Salafiyah Sabilul Hikmah*, (<https://sabilulhikmah.wordpress.com/sejarah-pondok-pesantren-sabilul-hikmah/>, accessed at 26 October 2017 at 20.00 WIB).

have faith and piety.¹⁵ From the explanation, it can be seen that the core activities undertaken in Pondok Pesantren Salafiyah Sabilul Hikmah is fostering- street children's character. From these activities, it is expected that street children can become a person who has better human resources, future, faith, and character.

In reality, efforts to fostering character through various educational institutions and various methods continue to be developed. This indicates that character is necessary to be fostered, and this fostering has resulted in the formation of Muslim individuals with noble character, obedient to Allah and His Messenger, respect to mothers, affection to fellow creatures of God and so on. On the contrary, the opposite state also shows that children who are not fostered in character, or left without guidance, direction and education, fall into mischievous children, disrupt society, commit disgraceful acts and so on. This shows that the character needs to be fostered. The fostering is increasingly needed when more challenges and temptations are impacted by the progress of science and technology.¹⁶

Realizing street children are the next generation of Indonesia, they need to have good character. If our next generation has a good character, then our country will be further away from destruction. The Qur'an also has led people to have good character. This is mentioned in QS. An-Nahl: 90,

إِنَّ اللَّهَ يَأْمُرُ بِالْعَدْلِ وَالْإِحْسَانِ وَإِيتَاءِ ذِي الْقُرْبَىٰ وَيَنْهَىٰ عَنِ الْفَحْشَاءِ
وَالْمُنْكَرِ وَالْبَغْيِ يَعِظُكُمْ لَعَلَّكُمْ تَذَكَّرُونَ

¹⁵ Interview with Gus Ubaidillah, Caregiver of Pondok Pesantren Salafiyah Sabilul Hikmah, at 3 November 2017.

¹⁶ Abuddin Nata, *Akhlaq Tasawuf*, (Jakarta: PT Raja Grafindo Persada, 2006), p. 157.

*“Indeed, Allah orders justice and good conduct and giving to relatives and forbids immorality and bad conduct and oppression. He admonishes you that perhaps you will be reminded.”*¹⁷(QS. An-Nahl: 90)

The verse above explains God’s command that humans should have good character and forbid to have bad character. Therefore, man as His creation must implement it to obtain a glorious position in the eyes of God and also the eyes of other human beings.

Ibn Miskawayh stated character is a state of the soul that causes it to perform its actions without thought or deliberation.¹⁸ Besides Ibn Miskawayh, the definition of character is also stated by Al-Ghazali that character is a stable state of the soul, one which causes it to perform its actions spontaneously and easily, without thought or deliberation. If this state is of kind which causes good action, i.e., those praised by intellect and religious law, the state is called good character, and vice versa.¹⁹ Ahmad Amin said that character is good and bad habits. For example in the habit of giving something good, then it is called *akhlaqul karimah* and when it’s no good deed is called *akhlaqul madzmumah*.²⁰ The character which is a habit can be formed or changed. Someone who has bad character can be changed by fostering character so he has good character.

¹⁷ Saheeh International, *Translation of the Meaning of the Qur’an*, (Jeddah: Al- Muntada Al- Islami, 2004), p. 258.

¹⁸ Zurayk, *The Refinement of Character*, as cited in Oliver Leaman (Ed.), *The Qur’an: an encyclopedia*, (New York: Routledge, 2006), p. 141.

¹⁹ Nabih Amin Sarif, *Ihya’ ‘Ulum al-Din of al-Ghazzali*, as cited in Mohamed Ahmed Sherif, *Ghazali’s Theory of Virtue*, (New York: the State University of New York, 1975), p. 29.

²⁰ Ahmad Amin, *Kitab Al-Akhlak*, as cited in M. Yatimin Abdullah, *Studi Akhlak dalam Perspektif Al-Qur’an*, (Jakarta: Amzah, 2007), p. 3.

Imam Al-Ghazali also argued that someone's character cannot be changed is mistaken belief. Imam Al-Ghazali gives the reason that,

.... If nature is unchangable, then sermons, education, and learning would have been useless. The prophet said: Make your conduct good. This advice would have been meaningless. When the nature of lower animals can be changed by training, human nature can all the more be changed by training, education and habits....²¹

Ibn Miskawayh in a journal written by Nadia Jamal al-Din explaining his view that every person can be changed; having done this, he indicates its influence on young men and boys, and the necessity to train them.²²

We must use this opportunity to develop street children. This is considering how the behavior of street children. Gus Ubaidillah explained the characters of street children. They are not performing prayers, naughty, drunkards, free sex offenders, slow thinker due to the influence of drugs, looking shabby and dirty, unable to use goods according to their functions, and less able to control their emotions so they are easily angry, quarreling, saying bad things, being rude, and making a scene in the community. Street children are not afraid of anyone except thugs. Besides, they are very active, which makes many people feel disturbed. These things make street children unfit in the community.²³

Street children who are viewed by society as a figure who has bad character are expected to change towards a better direction, have good

²¹ Imam Ghazzali, *op.cit.*, p. 51.

²² Ibn Miskawayh, *Tahdhib al-akhlaq*, as cited in Nadia Jamal al-Din, *Miskawayh*, UNESCO: International Bureau of Education, Vol. 24, No. 1/2, 1994, p. 135.

²³ Gus Ubaidillah, *op.cit.*, November 3, 2017.

character and personal that endeared the community by fostering their character.

From the background above, the author took the initiative to conduct a research with title **“Fostering- Street Children’s Character in Pondok Pesantren Salafiyah Sabilul Hikmah Malang”**.

B. Focus of the Research

The focus of the research are:

1. How is fostering-street children’s character in Pondok Pesantren Salafiyah Sabilul Hikmah Malang?
2. How is the impact of fostering-street children’s character in Pondok Pesantren Salafiyah Sabilul Hikmah Malang?
3. What are the supporting and inhibiting factor of fostering-street children’s character in Pondok Pesantren Salafiyah Sabilul Hikmah Malang?

C. Objectives of the Research

The objectives of the research are:

1. Describe fostering-street children’s character in Pondok Pesantren Salafiyah Sabilul Hikmah Malang.
2. Describe the impact of fostering-street children’s character in Pondok Pesantren Salafiyah Sabilul Hikmah Malang.
3. Describe the supporting and inhibiting factor of fostering-street children’s character in Pondok Pesantren Salafiyah Sabilul Hikmah Malang.

D. Significances of the Research

The significances of the research are:

1. Theoretical benefit

As a contribution to the science of fostering-street children's character who are certainly different from students who attend formal school.

2. Practical benefit

a. For Researcher

Adding insight and experience about fostering-street children's character in Pondok Pesantren Salafiyah Sabilul Hikmah Malang.

b. For Pondok Pesantren Salafiyah Sabilul Hikmah Malang

Obtaining information or solutions of problems that may be resolved in fostering-street children's character and can be used as a reference for improving the results of fostering-street children's character.

c. For Student

Provide clearer information to students about fostering-street children's character in Pondok Pesantren Salafiyah Sabilul Hikmah Malang, so students can be motivated to create new innovations that can be used to succeed fostering-street children's character.

d. For Other Researchers

The results of this study are expected to be used as reference in subsequent research.

E. Previous Research

In conducting the research, the researcher obtains references from various parties. Based on the observations and searches conducted, found some writings in the form of thesis and journals that representatives discuss fostering-street children's character, as follows:

1. Ardiyani Ikasari's Bachelor Thesis

Under the title: *Pembinaan Akhlak Bagi Anak Jalanan di Rumah Singgah Ahmad Dahlan Yogyakarta*. The results showed (1) the purpose of the implementation of fostering character for street children at Ahmad Dahlan Shelter House in Yogyakarta was to foster street children to become human beings who were useful and able to carry out the obligations of Islamic teachings. (2) Forms of fostering character for street children refers to 4 aspects, namely character to Allah (Prayer, Fasting, Read and Write the Qur'an), Character to the Prophet (imitating the characteristics of the Prophet, taking care of the Prophet), Character to others (respecting parents, respecting friends and others), Character to the environment (keeping the natural environment). (3) The implementation of fostering character for street children at the Ahmad Dahlan Shelter House Yogyakarta is divided into formal and non-formal activities. Formal fostering is carried out with religious lectures, Al-Qur'an recitation, Islamic Religious Education. Whereas for non-formal fostering in the form of exemplary is fostering character through examples of words or deeds conveyed by the founder of the shelter house. (4) In the fostering character

process, several factors support, among others: the presence of philanthropists who provide houses to be used as dormitories, the availability of Islamic religious textbooks, the existence of a strong awareness and willingness of children to change for the better and community acceptance the condition of street children. While the factors that are quite inhibiting are the limited financial capacity of shelter houses and the difficulty of the children to be regulated in a disciplined life. Various efforts have been made by the founder and manager by increasing fostering character activities, giving good advice, utilizing free time for useful activities, and punishing children who have proven guilty. The results obtained from this study are that the implementation of fostering character for street children at Ahmad Dahlan Shelter House in Yogyakarta has not provided maximum results as expected. The street children have not fully practiced actions that are in accordance with the teachings of Islam and have not been able to fully fulfill their obligations as Muslims.²⁴

2. Muniroh's Bachelor Thesis

Under the title: *Peranan Majelis Maulid Wat Ta'lim Riyadlul Jannah Dalam Pembinaan Akhlak Remaja Desa Pendem Kecamatan Junrejo.*

From this research, the following results are obtained: (1) 40 nights and Sunday night *Safari Maulid* habit activities consist of several activities such as reading *qasidah*, reading *maulid simtudh dhuror*, and *mauidhoh*

²⁴ Ardiyani Ikasari, *Pembinaan Akhlak Bagi Anak Jalanan di Rumah Singgah Ahmad Dahlan Yogyakarta*, Bachelor Thesis, UIN Sunan Kalijaga, 2006.

hasanah. (2) Through this activity, teenagers can get many benefits, such as, they can foster their feeling of love to Prophet Muhammad, teenagers can avoid un-useful activities and on the spree. This activity also can assemble them with *shalih* people, prevent them from promiscuity and encourage them to love and preserve Islamic culture, for instance, tambourine music art. (3) In Pendem village still exist *bantengan* art group and *jaranan*, gimlet seller, and bad effect from new comers who influence teenagers. In the other hand, this *majelis* is also supported by many important people such as government, security, *ulama*, and *habaib*.²⁵

3. Sainuddin's Bachelor Thesis

Under the title: *Peran Lembaga Kesejahteraan Sosial Dalam Pembinaan Akhlak Anak (Studi Kasus Di Lembaga Kesejahteraan Sosial Anak Muslihah Aisyiyah Kecamatan Binamu Kabupaten Jeneponto)*. The results of this study indicate that the role of child social welfare institutions has a great influence in improving the *akhlak* of foster children, especially the effect on foster children seen in how to behave towards fellow foster children, caregivers, or with other people and how children solve their problems. While the barriers that are often faced is the awareness of foster children who are still lacking because in everyday life researchers can see

²⁵ Muniroh, *Peranan Majelis Maulid Wat Ta'lim Riyadlul Jannah Dalam Pembinaan Akhlak Remaja Desa Pendem Kecamatan Junrejo*, Bachelor Thesis, Universitas Islam Negeri Maulana Malik Ibrahim Malang, 2015.

the behavior of foster children who have not been able to obey the rules or regulation that made because the background of foster children is bad.²⁶

4. Abdul Ro'uf's Bachelor Thesis

Under the title: *Pembinaan Akhlak Siswa Melalui Kegiatan Ekstrakurikuler Badan Dakwah Islam (BDI) Di SMK PGRI 3 Malang*.

Research results show that (1) the extracurricular activities of Islamic Da'wah Agency (BDI) has been around a long time, while the form of the activities include: a. Activities conducted regularly: Explore of reading and writing the Qur'an, and the creed (*akidah akhlak*), b. PHBI (Rememberance of Islam day), such as *Isra' Mi'raj*, and the *maulid* of Prophet Muhammad, c. Spiritual activities, namely *shalawat Banjari*, or *Terbangan*. (2) the efforts in guiding the students through the activities of Islamic Da'wah Agency (BDI) in SMK PGRI 3 Malang, is already well organized, such as through visits to the orphanage and boarding school, in order to provide spiritual awareness the students, (3) supporting factor is there were experts in the field of da'wah, school environment and religious discipline, as well as the creating a harmonious atmosphere between the coach and the vice principles of student extracurricular. Limiting factor in the implementation of extracurricular activities Islamic Da'wah Agency (BDI) is insufficient time, because extracurricular activities carried out after learning activities or after school, so the students' energy were reduced. Because the activity to Rememberance of Islamic day collides

²⁶ Sainuddin, *Peran Lembaga Kesejahteraan Sosial Dalam Pembinaan Akhlak Anak (Studi Kasus Di Lembaga Kesejahteraan Sosial Anak Muslihah Aisyiyah Kecamatan Binamu Kabupaten Jeneponto)*, Bachelor Thesis, Universitas Islam Negeri Alauddin Makassar, 2016.

with the existing activities in the institution itself. Then the lack of a working mechanism of da'wah as a whole.²⁷

5. Septiana's Bachelor Thesis

Under the title: *Pembinaan Akhlak Terhadap Anak Jalanan Di Majelis Taklim Manunggaling Fikiran Lan Ati Ing Ndalem Sholawat Ngargoyoso Karanganyar*. Research results show that fostering character is done as follows: 1) Prayer aims to familiarize praying to Allah 2) *Tahlilan* to pray for the dead 3) BTA to further understand the content of the verses contained in Al-Qur'an 4) *Sholat* to give thanks to Allah SWT for all that He gave 5) *Infaq* to cultivate sincerity in self 6) *Kultum* to strengthen friendship 7) Sufi dance training aims to awaken *dhikr* passion to God 8) *Hadroh* training aims to explore the potential of art 9) *Sholawatan* aims to get mercy and blessings from Allah SWT 10) *MOLIMO MANTAB* (*mujahadah, manakib, maulid, mauidloh, muhasabah*) 11) Disposing of garbage in its place with the aim to keep the environment in order to stay awake and create comfort together.²⁸

6. Muhammad Iksan's Bachelor Thesis

Under the title: *Pembinaan Akhlak Siswa Di SMP Muhammadiyah 8 Surakarta Tahun Pelajaran 2016/2017*. The conclusions are (1) Student morality in SMP Muhammadiyah 8 Surakarta aims to make students

²⁷ Abdul Ro'uf, *Pembinaan Akhlak Siswa Melalui Kegiatan Ekstrakurikuler Badan Dakwah Islam (BDI) Di SMK PGRI 3 Malang*, Bachelor Thesis, Universitas Islam Negeri Maulana Malik Ibrahim Malang, 2014.

²⁸ Septiana, *Pembinaan Akhlak Terhadap Anak Jalanan Di Majelis Taklim Manunggaling Fikiran Lan Ati Ing Ndalem Sholawat Ngargoyoso Karanganyar*, Bachelor Thesis, IAIN Surakarta, 2017.

accustomed to good behavior. (2) In the implementation of moral guidance, teachers apply several methods such as habituation through *dhuha* prayer, congregational prayer, *infaq*, and *takziah*. In addition, the teacher also tries to be a good example for students and provides advice through a personal approach when the student is in trouble. (3) The supporting factor of character building in SMP Muhammadiyah 8 Surakarta is the synergy between headmaster, teacher of Islamic Education and teacher of Guidance and Counseling. While the factor inhibiting the implementation of morality students in SMP Muhammadiyah 8 Surakarta is a means of infrastructure, family and environmental influences of students.²⁹

7. Arif Muttaqin's Bachelor Thesis

Under the title: *Efektivitas Pembinaan Akhlak Di Pondok Pesantren Mahasiswa Al-Manar Universitas Muhammadiyah Ponorogo*. From the results of the study can be concluded 1) the process of morality in Pondok Pesantren Al-Manar Universitas Muhammadiyah Ponorogo is through daily activities. 2) The guidance program at Pondok Pesantren Al-Manar Student includes sincerity, simplicity, togetherness, honesty, courage, discipline, patience, neatness and responsible. 3) The guidance done by Pondok Pesantren Al-Manar students run effectively.³⁰

²⁹ Muhammad Iksan, *Pembinaan Akhlak Siswa Di SMP Muhammadiyah 8 Surakarta Tahun Pelajaran 2016/2017*, Bachelor Thesis, Universitas Muhammadiyah Surakarta, 2017.

³⁰ Arif Muttaqin, *Efektivitas Pembinaan Akhlak Di Pondok Pesantren Mahasiswa Al-Manar Universitas Muhammadiyah Ponorogo*, Bachelor Thesis, Universitas Muhammadiyah Ponorogo, 2016.

8. Ribut Maysaroh's Bachelor Thesis

Under the title: *Strategi Pembinaan Akhlak Anak Jalanan di Sanggar Alang-Alang Surabaya*. Based on this research, it can be concluded that the answers to the problem formulation in this study are: 1) The existence of despicable behavior classified as light and heavy. 2) The strategy used in the fostering character of street children is the approach to science and music by instilling ethical values (politeness), aesthetics (beauty), norms, and religion. 3). The inhibiting factor is the lack of active children in participating in fostering activities, while the supporting factor is the availability of facilities and infrastructure, the support of the community and the government. And the success of fostering character strategy in Sanggar Alang-Alang is when street children can stay away from acts that are forbidden by religion.³¹

9. Apipudin's Journal

Under the title: *Peningkatan Kesehatan Mental Melalui Pembinaan Akhlak (Analisis Pemikiran Al-Ghazali)*. This journal showed that Mental health according to Al-Ghazali is able to feel the parts, useful and able to face difficulties and obstacles in life. Improving mental health according to Al-Ghazali is done with *mujâhadah*, *tazkiyah an-nafs*, and *riyâdhah*. The concept of Al-Ghazali about *mujâhadah*, *tazkiyah an-nafs*, and *riyâdhah* is still relevant to be studied and applied in modern education. Application of

³¹ Ribut Maysaroh, *Strategi Pembinaan Akhlak Anak Jalanan di Sanggar Alang-Alang Surabaya*, Bachelor Thesis, UIN Sunan Ampel Surabaya, 2013.

Al-Ghazali thought in education strengthens the importance of building confidence in shaping the morals of human mentality.³²

10. Mira Khumairoh's Bachelor Thesis

Under the title: *Pembinaan Akhlak Siswa Melalui Program Boarding School (Studi Kasus Di Madrasah Tsanawiyah Al-Hidayah Boarding School Depok)*. The results of the research are: The dormitory-based education found in HBS schools in Depok, West Java shows effective results to conduct fostering- student's character. The programs held are able to influence student's attitudes even though they must begin with habituation efforts. And it cannot be described that efforts to develop student behavior must also be faced with extraordinary obstacles such as the limitations of teachers to monitor closely because only a small number of teachers live in school dormitories. However, in general, based on the available parameters, there is a very significant change in student character with a boarding school system.³³ To find out more about the similarities and differences between this study and the previous research, it can be seen from the following table.

³² Apipudin, *Peningkatan Kesehatan Mental Melalui Pembinaan Akhlak (Analisis Pemikiran Al-Ghazali)*, STUDIA DIDKATIKA, Jurnal Ilmiah Pendidikan, Vol.10, No.2, 2016, p. 92-103.

³³ Mira Khumairoh, *Pembinaan Akhlak Siswa Melalui Program Boarding School (Studi Kasus Di Madrasah Tsanawiyah Al-Hidayah Boarding School Depok)*, Bachelor Thesis, UIN Syarif Hidayatullah Jakarta, 2013.

Table 1.1
Research Originality

No.	Name of Researcher, Title, Form, Publisher, Year	Similarity	Difference	Research Originality
1	Ardiyani Ikasari, <i>Pembinaan Akhlak Bagi Anak Jalanan di Rumah Singgah Ahmad Dahlan Yogyakarta</i> , Bachelor Thesis, UIN Sunan Kalijaga, 2006.	1. The topic examined is fostering character	1. The research environment is in Ahmad Dalan Shelter House Yogyakarta, not <i>pondok pesantren</i> .	1. This research environment is Pondok Pesantren Salafiyah Sabilul Hikmah Malang, so different from the previous researcher
2	Muniroh, <i>Peranan Majelis Maulid Wat Ta'lim Riyadlul Jannah Dalam Pembinaan Akhlak Remaja Desa Pendem Kecamatan Junrejo</i> , Bachelor Thesis, Universitas Islam Negeri Maulana Malik Ibrahim Malang, 2015.	1. The topic examined is fostering character	1. The research environment is Pendem Village, Junrejo District 2. Focusing on the role of Majelis Ta'lim in fostering character 3. The object of research is the village teenager	2. This research focuses on the fostering-street children's character in the <i>pondok pesantren</i> 3. The object of research is street children students (<i>santri</i>)
3	Sainuddin, <i>Peran Lembaga Kesejahteraan Sosial Dalam Pembinaan</i>	1. The topic examined is fostering character	1. The research environment is Lembaga Kesejahteraan Sosial Anak Muslihah	

	<p><i>Akhlak Anak (Studi Kasus Di Lembaga Kesejahteraan Sosial Anak Muslihah Aisyiyah Kecamatan Binamu Kabupaten Jeneponto),</i> Bachelor Thesis, Universitas Islam Negeri Alauddin Makassar, 2016.</p>		<p>Aisyiyah Kecamatan Binamu Kabupaten Jeneponto, not <i>pondok pesantren</i>.</p> <p>2. Focusing on the efforts of coaches in fostering character</p>	
4	<p>Abdul Ro'uf, <i>Pembinaan Akhlak Siswa Melalui Kegiatan Ekstrakurikuler Badan Dakwah Islam (BDI) Di SMK PGRI 3 Malang,</i> Bachelor Thesis, Universitas Islam Negeri Maulana Malik Ibrahim Malang, 2014.</p>	<p>1. The topic examined is fostering character</p>	<p>1. The research environment is SMK PGRI 3 Malang</p> <p>2. Focusing on the forms of activities Extracurricular Badan Dakwah Islam (BDI) helps in fostering character</p> <p>3. The object of research is vocational students</p>	
5	<p>Septiana, <i>Pembinaan Akhlak Terhadap Anak Jalanan Di Majelis Taklim Manunggaling Fikiran Lan Ati Ing Ndalem</i></p>	<p>1. The topic examined is fostering character</p> <p>2. The object of research is street children</p>	<p>1. The research environment is Majelis Taklim Manunggaling Fikiran Lan Ati Ing Ndalem Sholawat, Ngargoyoso</p>	

	<i>Sholawat Ngargoyoso Karanganyar, Bachelor Thesis, IAIN Surakarta, 2017.</i>		Karanganyar, not pondok pesantren	
6	Muhammad Iksan, <i>Pembinaan Akhlak Siswa Di SMP Muhammadiyah 8 Surakarta Tahun Pelajaran 2016/2017, Bachelor Thesis, Universitas Muhammadiyah Surakarta, 2017.</i>	1. The topic examined is fostering character	1. The research environment is SMP Muhammadiyah 8 Surakarta 2. The object of research is Junior High School students	
7	Arif Muttaqin, <i>Efektivitas Pembinaan Akhlak Di Pondok Pesantren Mahasiswa Al-Manar Universitas Muhammadiyah Ponorogo, Bachelor Thesis, Universitas Muhammadiyah Ponorogo, 2016.</i>	1. The topic examined is fostering character	1. The research environment is Pondok Pesantren Mahasiswa Al-Manar Muhammadiyah University Ponorogo 2. The object of research is college students 3. Focus on the effectiveness of fostering character	
8	Ribut Maysaroh, <i>Strategi Pembinaan Akhlak Anak Jalanan di</i>	1. The topic examined is fostering character	1. The research environment is Sanggar Alang-Alang Surabaya 2. Focus on	

	<i>Sanggar Alang-Alang Surabaya</i> , Bachelor Thesis, UIN Sunan Ampel Surabaya, 2013.		strategy used and approach in fostering character	
9	Apipudin, <i>Peningkatan Kesehatan Mental Melalui Pembinaan Akhlak (Analisis Pemikiran Al-Ghazali)</i> , Journal, STUDIA DIDKATIKA Jurnal Ilmiah Pendidikan, 2016.	1. The topic examined is fostering character	1. Focusing on how improving mental health through fostering character according to Al-Ghazali	
10	Mira Khumairoh, <i>Pembinaan Akhlak Siswa Melalui Program Boarding School (Studi Kasus Di Madrasah Tsanawiyah Al-Hidayah Boarding School Depok)</i> , Bachelor Thesis, UIN Syarif Hidayatullah Jakarta, 2013.	1. The topic examined is fostering character	1. The research environment is Madrasah Tsanawiyah Al-Hidayah Boarding School Depok 2. The focus discusses fostering character of normal students (not street children) through Boarding School program	

The difference of this research with previous research is, this research is conducted in Pondok Pesantren Salafiyah Sabilul Hikmah Malang, where the *pondok pesantren* is built specifically for street children. This research focus on the fostering-street children's character in the *pondok pesantren*, this means studying the approaches, impacts of fostering-street children's character, and supporting and inhibiting factors of fostering-street children's character.

F. Definition of Key Terms

To avoid misunderstanding in interpreting the title, in this study will be given the affirmation and explanation of the term, as follows:

1. Fostering- street children's character

Foster is encourages the development of (something, especially something desirable).³⁴ Then, quoting from Purwadarminta in Ani Nur Fayanti, "*Pembinaan adalah suatu proses perbuatan, cara membina, pembaharuan atau penyempurnaan usaha, tindakan dan berhasil guna untuk memperoleh hasil yang lebih baik, maka dapat berarti pula pendidikan* (Fostering is a process of deeds, ways of fostering, renewing or improving the business, action and succeeding to obtain better results, it can also mean education"³⁵ Thus, there is an equation between the intent of fostering (term used in this study) and education.

³⁴ <https://en.oxforddictionaries.com/definition/foster> accessed at 4 June 2018 at 4:36 WIB.

³⁵ Purwadarminta, *Kamus Umum Bahasa Indonesia*, as cited in Ani Nur Fayanti, *Pembinaan Akhlak Siswa di SD Negeri 01 Winduaji Kacamatan Paguyangan Kabupaten Brebes*, Bachelor Thesis, IAIN Purwokerto, 2011, p. 29.

Al-Ghazali stated that character is a stable state of the soul, one which causes it to perform its actions spontaneously and easily, without thought or deliberation. If this state is of a kind which causes good action, i.e., those praised by intellect and religious law, the state is called good character, and vice versa.³⁶ Besides, according to the Ministry of Social Affairs Republic Indonesia, street children are children who miss or spend most of their time doing their daily activities on the streets. The last, according to Law no. 23 the Year 2002, street children are children who use daily time on the streets.³⁷

The character of street children referred to in this research is the praiseworthy behavior (towards Allah, fellow humans, and nature) that should be owned by street children students in the teaching and learning process and *pondok pesantren* environment.

Fostering-street children's character that meant here is an effort made to change the behavior of street children that are not good toward good behavior to conform with the teachings of Islam.

2. Pondok Pesantren Salafiyah Sabilul Hikmah Malang

Pondok Pesantren Salafiyah Sabilul Hikmah is a special *pondok pesantren* established to guide street children, located at Jl. Polowijen I / 190 RT 04 RW 02 Blimbing District, Malang City.

So, what is meant by the title of research "Fostering- Street Children's Character in Pondok Pesantren Salafiyah Sabilul Hikmah Malang" is a

³⁶ Nabih Amin Sarif, *Ihya' 'Ulum al-Din of al-Ghazzali*, as cited in Mohamed Ahmed Sherif, *loc.cit.*

³⁷ Law no. 23 Year 2002 on child protection.

study aimed to explain and describe the efforts of Pondok Pesantren Salafiyah Sabilul Hikmah Malang in developing praiseworthy behavior (towards Allah, fellow humans and nature) that should be owned by street children students in the teaching and learning process and *pondok pesantren* environment in order to become a habit of street children and practiced in everyday life like the teaching of Islam.

G. Systematic Discussion

CHAPTER I : Introduction

In introduction author describes the research background, focus of the research, objectives of the research, significanses of research, definition of key term, and composition of research findings.

CHAPTER II : Review of Related Literature

This chapter contains review of related literature about fostering character, street children, and *pondok pesantren*.

CHAPTER III : Research Methodology

This chapter consist of approach and research type, attendance of researcher, setting of the research, data and data source, data collection, data analysis, data validity, and research procedure.

CHAPTER IV : Data Exposure and Research Result

This chapter ontains the results of research about empirical studies that present background of research objects and data exposure.

CHAPTER V : Discussion of Research Result

This chapter contains the findings and discussion that presents the results of research that will be combined with existing theories.

CHAPTER VI : Closing

Final and closing chapters present the conclusions of research results and suggestions relating to the reality of the results of research, in order to achieve the success of the expected goals.



CHAPTER II

REVIEW OF RELATED LITERATURE

A. Theoretical Framework

1. Character

a. Understanding of Character

It is impossible to foster optimum character development without first understanding what comprises character. That would be tantamount to trying to build a better mousetrap without knowing what a mouse is. It would be nice if there were consensus on what is meant by the term character, but unfortunately, that is not the case. In common language, we use the term to mean either some measure of a person's goodness ("that really shows a lack of character on his part") or a person's eccentricity ("she is such a character!"). In both cases, the implication is that we are referring to some enduring characteristic of the person, although that is not always the case (his lack of character may be out of character for him).³⁸

Thomas Lickona stated that character is "a reliable inner disposition to respond to situations in a morally good way." Next Lickona added, "Character so conceived has three interrelated parts:

³⁸ Marvin W. Berkowitz, *The Science of Character Education*, (http://media.hoover.org/sites/default/files/documents/0817929622_43.pdf, accessed at 5 June 2018 at 6.10 WIB).

moral knowing, moral feeling, and moral behavior.”³⁹ Besides, Marvin

W. Berkowitz stated about character,

I define character as an individual’s set of psychological characteristics that affect that person’s ability and inclination to function morally. Simply put, character is comprised of those characteristics that lead a person to do the right thing or not to do the right thing. This serves as a global definition of character.⁴⁰

Then according to *Kepmendiknas*, the characters are as typical good values (knowing the value of goodness, willing to do good, real good life, and have a good impact on the environment) that are embedded in and manifested in behavior.⁴¹

From Islamic perspectives, Ibn Miskawayh stating character is a state of the soul which causes it to perform its actions without thought or deliberation.⁴² Besides Ibn Miskawayh, the definition of character is also stated by Al-Ghazali that character is a stable state of the soul, one which causes it to perform its actions spontaneously and easily, without thought or deliberation. If this state is of kind which causes good action, i.e., those praised by intellect and religious law, the state is called good character, and vice versa.⁴³ Ahmad Amin said that character is good and bad habits. For example in the habit of giving something good, then it is

³⁹ Thomas Lickona, *Educating For Character: How Our Schools Can Teach Respect And Responsibility*, (New York: Bantam Books, 1991), p. 51.

⁴⁰ Marvin W. Berkowitz, *The Science of Character Education*, *loc.cit.*

⁴¹ *Kebijakan Nasional Pembangunan Karakter Bangsa*, as cited in Sri Haryati, *Pendidikan Karakter Dalam Kurikulum 2013*, (<http://lib.untidar.ac.id/wp-content/uploads/2017/01/Pendidikan-Karakter-dalam-kurikulum.pdf>, accessed at October 18 2018 at 22: 31 WIB).

⁴² Zurayk, *The Refinement of Character*, as cited in Oliver Leaman (Ed.), *loc.cit.*

⁴³ Nabih Amin Sarif, *Ihya’ ‘Ulum al-Din of al-Ghazzali*, as cited in Mohamed Ahmed Sherif, *loc.cit.*

called *akhlaqul karimah* and when it's no good deed is called *akhlaqul madzmumah*.⁴⁴

The term character that is usually called *al-akhlak* in Islam, actually have no significant differences. This is explained by Abdul Majid that character and *al-akhlaq* have no significant differences. Both are defined as an action without any thought because it is embedded in mind. In other words, both can called by habit.⁴⁵ Then Marzuki also stated that it can be understood that characters are identical to *akhlak*, so that character is universal human behavioral values which encompass all human activities, both in order to relate to their God, with themselves, with fellow humans, and with their environment, which manifests in the mind , attitudes, feelings, words and actions based on religious norms, 4 laws, manners, culture, and customs.⁴⁶

Overall, it can be defined that character is a state in someone who produces action spontaneously without the need for thought or deliberation to do the right thing or not to do the right thing.

b. Sources of Character Teaching

Quoting from a book *Studi Akhlak dalam Perspektif Al-Qur'an* by M Yatimin Abdullah, the sources of character teaching are Qur'an and hadith. The behavior of Prophet Muhammad is an example of a role

⁴⁴ Ahmad Amin, *Kitab Al-Akhlak*, as cited in M. Yatimin Abdullah, *loc.cit*.

⁴⁵ Abdul Majid & Dian Andayani, *Pendidikan Karakter Prespektif Islam*, (Bandung: PT Remaja Rosdakarya, 2011), p. 12.

⁴⁶ Marzuki, *Prinsip Dasar Pendidikan Karakter Perspektif Islam*, (<http://staff.uny.ac.id/sites/default/files/pengabdian/dr-marzuki-mag/dr-marzuki-mag-prinsip-dasar-pendidikan-karakter-perspektif-islam.pdf>, accessed at November 8, 2018 at 20:48 WIB).

model for all humanity. This is affirmed by Allah in the Qur'an. QS.

Al-Ahzab: 21,

لَقَدْ كَانَ لَكُمْ فِي رَسُولِ اللَّهِ أُسْوَةٌ حَسَنَةٌ لِمَنْ كَانَ يَرْجُو اللَّهَ وَالْيَوْمَ
الْآخِرَ وَذَكَرَ اللَّهَ كَثِيرًا

“There has certainly been for you in the Messenger of Allah an excellent pattern for anyone whose hope is in Allah and the Last Day and [who] remembers Allah often.”⁴⁷(QS. Al-Ahzab: 21)

Personal matters of the Prophet is also explained by ‘Aishah ra. Narrated by Imam Muslim. From ‘Aishah ra. said: Indeed the character of the Messenger of Allah are the Qur'an. (HR. Muslim). Hadith of the Prophet includes his words and behavior, is the second source of character after the Qur'an. All his words and behavior always receive guidance from God. Allah says:

QS. An-Najm: 3-4,

وَمَا يَنْطِقُ عَنِ الْهَوَىٰ

“Nor does he speak from [his own] inclination.”⁴⁸(QS. An-Najm: 3)

إِنْ هُوَ إِلَّا وَحْيٌ يُوحَىٰ

“It is not but a revelation revealed,”⁴⁹(QS. An-Najm: 4)

In another verse Allah commands that always follow in the footsteps of the Prophet and submit to what he brought. Allah says:

QS. Al-Hashr: 7,

مَا أَفَاءَ اللَّهُ عَلَىٰ رَسُولِهِ مِنْ أَهْلِ الْقُرَىٰ فَلِلَّهِ وَلِلرَّسُولِ وَلِذِي
الْقُرْبَىٰ وَالْيَتَامَىٰ وَالْمَسَاكِينِ وَابْنِ السَّبِيلِ كَيْ لَا يَكُونَ دُولَةً
بَيْنَ الْأَغْنِيَاءِ مِنْكُمْ ۚ وَمَا آتَاكُمُ الرَّسُولُ فَخُذُوهُ وَمَا نَهَاكُمْ عَنْهُ
فَانْتَهُوا ۚ وَاتَّقُوا اللَّهَ ۚ إِنَّ اللَّهَ شَدِيدُ الْعِقَابِ

⁴⁷ Saheeh International, *Translation of the Meaning of the Qur'an*, op.cit., p. 409.

⁴⁸ *Ibid.*, p. 533.

⁴⁹ *Ibid.*

“And what Allah restored to His Messenger from the people of the towns - it is for Allah and for the Messenger and for [his] near relatives and orphans and the [stranded] traveler - so that it will not be a perpetual distribution among the rich from among you. And whatever the Messenger has given you - take; and what he has forbidden you - refrain from. And fear Allah ; indeed, Allah is severe in penalty.”⁵⁰(QS. Al-Hashr: 7)

If it is clear that the Qur’an and the hadith of the Prophet are the guidelines of life that become the basis for every Muslim, then obviously both are sources of *akhlaqul karimah* in the teachings of Islam. The Qur’an and the Sunnah of Prophet are the most noble teachings of any teaching of the results of human reflection and creation. So it has become the belief (*aqidah*) of Islam that human reason and instinct must submit to follow the guidance and direction of Qur’an and Sunnah. From these guidelines it is known which criteria are good deeds and which are bad. The Prophet said: *I leave you two things, you will not be lost forever if you cling to both, the Qur’an and my sunnah.* (Narrated by Al-Bukhari)⁵¹

a. Scope of Character

The scope of Islamic character is the same as the scope of Islam itself, especially with regard to the pattern of relationships. *Akhlak diniyah* (religion / Islamic) covers various aspects, starting from character to Allah, to fellow creatures (human, animal, plants, and inanimate objects).⁵² The clarifications are as follows:

⁵⁰ *Ibid.*, p. 559-560.

⁵¹ M. Yatimin Abdullah, *op.cit.*, p. 4-5.

⁵² M. Quraish Shihab, *Wawasan Al-Qur’an*, as cited in Abuddin Nata, *op.cit.*, p. 149.

1) Character to Allah

Character to Allah is defined as the attitude or deeds that should be done by humans as creatures of Him, to Allah SWT who created human.

There are at least four reasons why human beings should have character to Allah. First, it is Allah who created man. Second, it is because Allah has given the sensory equipment in the form of sight, hearing, mind and heart in the presence of a strong and perfect limb to man. Third, it is because Allah has provided the various materials and means necessary for human survival. Fourth, it is Allah who has honored man with the ability to control the land and the sea. With all the pleasures Allah has given as mentioned above is not the reason Allah needs to be respected. About Allah is honored or not, it will not diminish His glory. But as a human being naturally shows a proper character to Allah.⁵³

Many ways that can be done in character to Allah, among others:

- a) Purifying Allah and praising Him and not associating with Him
- b) Be kind to Allah, that which comes from Allah to his creatures is only good
- c) Worship only to Allah

⁵³ *Ibid.*, p. 149-150.

d) Grateful to Allah.⁵⁴

Quoting the book *Pembinaan Moral di Mata Ghazali* by A. Mudjab Mahali, it is stated that when we are going on a journey, obeying ourselves to Allah SWT, befriending Him, must fulfill several provisions which are ethics of associating with Him. As for our politeness or ethics to God in accordance with the provisions of Islamic Shari'ah, we must maintain fourteen things, namely:

- a) Bowed your head with a moment of silence.
- b) Hold good concentration and surrender to Him.
- c) Always calm and respect, which is to avoid matters that do not bring benefits in religion.
- d) All body souls are calm. The point is not to do something that is meaningless, should be special and humble, and realize that you are dealing with Allah SWT who has commanded us humanity.
- e) Immediately carry out orders, both mandatory and sunnah.
- f) Stay away from prohibitions, both forbidden and disliked.
- g) Do not turn away from God's requirements.
- h) Perpetuate dhikr, both verbally (spoken) and with the heart.
- i) Always think of the gifts of blessings that have been poured out.
- j) Putting the right and leaving the wrong. The intention is to prohibit the obligation to Allah SWT rather than the obligation to fellow beings.

⁵⁴ Kasmuri Selamat & Ihsan Sanusi, *Akhlaq Tasawuf*, (Jakarta: Kalam Mulia, 2012), p. 68-70.

k) Break the hopes of fellow creatures. That is to say in all things do not expect anything from (help) beings. Not too dependent on them, because in fact they will not be able to provide benefits and harm.

l) *Tadlarru'* for fear of God. That is to say, in the heart flattened that he committed a lot of sin, so that he would not deserve grace from His side, without doing worship and repentance beforehand. Therefore, feeling fear of (torment) Allah.

m) The heart must feel ashamed of God, because it cannot carry out worship services as it should, which has been outlined by Him. Feeling that he is still doing too much immorality, which results in his wrath, and should try to avoid this disobedience with all the capabilities available.

n) Calm and peace in leaving work programs. Because full trust from God's dependents, believing in the things of His grace, understands that God is better at choosing something than his own choice. Moreover, the problem of sustenance, acceptance with all pleasure, not too chasing after Him.⁵⁵

In addition, there are many ways that can also be done in character to Allah. (See QS. al-Nisa, 4: 116), piety towards Him (QS. al-Nur: 35), loves Him (QS. al-Nahl, 16: 72), *ridha* and sincere of all His decrees and repentance (QS. al-Baqarah, 2: 222), grateful

⁵⁵ A. Mudjab Mahali, *Pembinaan Moral di Mata Ghazali*, (Yogyakarta: BPFE, 1984), p. 263-265.

for His blessing (QS. al-Baqarah, 2: 152), always pray to Him (QS. Al-Ghafir, 40 : 60), worship (QS. Al-Dzariyat, 51: 56), imitate His nature and always seek His pleasure (QS. al-Fath, 48: 29).⁵⁶

In essence, human character towards Allah is in his heart, speech, and his actions always have the characteristics of cautious to Allah SWT.

Khozim gives an example of character to Allah. In character to Allah it can be done by a Muslim in the form of obedience to perform worship. One such example is consistency in establishing five-time prayers that characterize a Muslim. A person who perform a prayer five times a day and night will always have a relationship with Allah, so he will live well-controlled and well conditioned. He will discipline on time, his duties and obligations, such as discipline when performing his prayers on time and performing prayer and readings as required at the time of prayer. By carrying out worship in earnest and sincere as establishing prayer with *khusyu* and full of appreciation so prayers give traces and give color in his life.⁵⁷ This is in accordance with Al-Qur'an QS. Ad-Dzariyat: 56,

وَمَا خَلَقْتُ الْجِنَّ وَالْإِنْسَ إِلَّا لِيَعْبُدُونِ

“And I did not create jinn and mankind except to worship Me.”⁵⁸(QS. Ad-Dzariyat: 56)

⁵⁶ Abuddin Nata, *op.cit.*, p. 150.

⁵⁷ Khozim, *Khazanah Pendidikan Agama Islam*, (Bandung: Remaja Rosdakarya, 2013), p. 108-109.

⁵⁸ Saheeh International, *Translation of the Meaning of the Qur'an*, *op.cit.*, p. 528.

From the verse clearly we understand that God created man just to worship God, so worship is the goal of human life.

2) Character to human beings

Being ignorant of man shows how we should behave to the humans around us. Character to human being is defined as the attitude or deeds that should be done by humans to other human, especially our character to parents, teachers, and others.

First, the importance of having a character to parents has been written by Allah in the QS. Al-Isra': 23

﴿ وَقَضَىٰ رَبُّكَ أَلَّا تَعْبُدُوا إِلَّا إِيَّاهُ وَبِالْوَالِدَيْنِ إِحْسَانًا ۗ إِنَّمَا يُبَلِّغُنَّ عِنْدَكَ الْكِبَرَ أَحَدُهُمَا أَوْ كِلَاهُمَا فَلَا تَقُلْ لَهُمَا أُفٍّ وَلَا تَنْهَرْهُمَا وَقُلْ لَهُمَا قَوْلًا كَرِيمًا ۗ ﴾

“And your Lord has decreed that you not worship except Him, and to parents, good treatment. Whether one or both of them reach old age [while] with you, say not to them [so much as], “uff,” and do not repel them but speak to them a noble word.”⁵⁹ (QS. Al-Isra': 23)

Then, in QS. Al-Ahqaf: 15

﴿ وَوَصَّيْنَا الْإِنْسَانَ بِوَالِدَيْهِ إِحْسَانًا ۗ ﴾

“And We have enjoined upon man, to his parents, good treatment....”⁶⁰ (QS. Al-Ahqaf: 15)

Parents are people who are very meritorious to the life of every human being. Therefore, in everyday life the child must have good character to their parents.

In short, younger people, in this case children, towards parents are having several obligations that must be fulfilled. This is a moral

⁵⁹ *Ibid.*, p. 265.

⁶⁰ *Ibid.*, p. 502.

courtesy to parents. These obligations are summarized in twelve cases, namely:

- a) When parents give advice, then listen and pay attention to it, not to argue or underestimate.
- b) Always respect each other.
- c) Must fulfill and obey all orders, as long as it is not an evil order.
- d) Don't walk in front of him, unless there is an urgent interest, in a state of emergency, or get permission.
- e) Don't turn the sound over the sound in all speech.
- f) If called, you should answer with a polite tone of voice.
- g) Always try to get his pleasure.
- h) In all steps, show respect for parents.
- i) Never give off the kindness that has been done to both of them. Because the goodness that is done is not comparable to the good that has been poured out.
- j) Never look at it with a glance (cynical)
- k) Never show a cynical or unfavorable expression on a parent.
- l) Do not go without permission from parents, except to travel to meet obligations.⁶¹

Second, the importance of having a character to the teacher. According to Mukti Ali in Ainur Rahim Faqih and Amir Muallim in Ani Nur Fayanti, people who seek knowledge will not be able to

⁶¹ A. Mudjab Mahali, *op.cit.*, p. 291-292.

acquire knowledge and will not be able to utilize the knowledge obtained, except by glorifying knowledge and appreciate the teacher.⁶² To generate feelings of respect for teachers, needed directions in studying.

In conclusion, students, both university students and students, should maintain courtesy as students. It may be concluded as follows:

- a) If you are facing the teacher or visiting you must respect and deliver greetings first.
- b) Don't talk too much when you are in front of the teacher, especially the conversation that has no benefit.
- c) Don't talk to the teacher, unless he is invited.
- d) Never ask questions before asking permission from the teacher, or until given the opportunity to ask questions.
- e) Never refute or reprimand the teacher's words. Like saying: This is according to *Fulan*, why is it different from the statement from you (teacher)?.
- f) Do not give advice to the teacher, in which the incident can lead to erroneous opinions.
- g) Do not hold consultations with friends at the teacher's seat, or talk to the teacher while laughing.

⁶² Ainur Rahim Faqih & Amir Muallim, *Ibadah dan Akhlak dalam Islam*, as cited in Ani Nur Fayanti, *op.cit.*, p. 36.

- h) When sitting in front of the teacher should be calm, do not spin around (turn) here and there, you should sit *tawadlu'* as when praying.
- i) Don't ask a lot of questions when the teacher doesn't look good, or looks bored.
- j) When the teacher stands to leave, then you also stand to pay homage.
- k) When the teacher is about to leave, never stop just because you will ask questions.
- l) Never ask questions to the teacher in the middle of the road, but ask in a good place, at home or in a special room.
- m) Never prejudice the teacher about his actions that appear to be wrong in the eyes of students. Because the teacher knows more about the secrets contained in his actions. If the student knows something like that, it is better to remind him of the way as the Prophet Moses had taken when reminding the Prophet Khidhr⁶³, as mentioned in QS. Al-Kahf: 71,

فَانْطَلَقَا حَتَّىٰ إِذَا رَكِبَا فِي السَّفِينَةِ خَرَقَهَا⁶³ قَالَ
أَخْرَقْتَهَا لِتُغْرَقَ أَهْلُهَا لَقَدْ جِئْتَ شَيْئًا إِمْرًا

“So they set out, until when they had embarked on the ship, he [i.e., al-Khidhr] tore it open. [Moses] said, “Have you torn it open to drown its people? You have certainly done a grave thing.”⁶⁴

⁶³ A. Mudjab Mahali, *op.cit.*, p. 287-288.

⁶⁴ Saheeh International, *Translation of the Meaning of the Qur'an, op.cit.*, p. 283.

In this story actually the Prophet Moses was in a wrong and err condition, because only seeing from the outward side, he did not know the purpose and secret contained in the act. So it is clear, that as students we are not justified in having a bad prejudice against the teacher, eventhough his actions appear to be out of place.⁶⁵

Third, the importance of having character to others. According to Ibnu M. Rosyid in Ani Nur Fayanti, in the social life of humans undergoing relationships with other humans, either who met casually or became a close friend / friend.⁶⁶

There are still many human obligations in association in the midst of society. Therefore Islam provides a line of provisions concerning civil courtesy or friendship. In summary, the obligation or politeness of friends or siblings can be explained as follows:

- a) Please help with moral help if one of them gets hassles, the assistance is given before being asked and immediately.
- b) Choose property for him, if it cannot, give excess property from our own needs even if only a little. This is if indeed the friend or relative needs.
- c) Close the secrets of friends, cover up their blemishes. Do not get to say something that caused their distress, and disgrace them against other friends.

⁶⁵ A. Mudjab Mahali, *op.cit.*, p. 288.

⁶⁶ Ibnu M. Rosyid, as cited in Ani Nur Fayanti., *op.cit.*, p. 37.

- d) Delivering something that can delight friends from the flattery of others to him. Besides if a friend is talking we must listen well, don't be denied.
- e) If a friend has two or three names, then call the nickname he loves most, both when facing and when he is not with him.
- f) Honor the goodness of friends or the characters that are known to many people.
- g) Draw a sign of gratitude for the kindness that has been conveyed to us.
- h) If you know there are friends who are suspected of being bad by other friends, then reject with all the capabilities that exist as we reject the ugliness that will befall us. If necessary, advise the person not to make friends worse. Convey advice with politeness and wisdom.
- i) If a friend makes a mistake with us, just forgive him, not to be rebuked or reviled.
- j) Always pray for good friends, especially in the midst of silence. Things like this are good for friends who are still alive and those who have died.
- k) If he dies, then direct the kinship with the living family.
- l) Do not aggravate friends in all things, do something that eases the burden of friends. Moreover, if a friend is in trouble, then entertain and lighten the suffering.

m) If a friend is in happiness and joy, then we show joy too.

Conversely, if friends are in distress, then we condole too.

n) Create inner-born loyalty towards friends.

o) If you meet first, say hello as a tribute to him. And if you sit together, then expand the place so that the friend can sit side by side with us.

p) If he leaves the place, respect while taking his departure.

q) If he is talking, then calm down and listen to what is being said. Don't let the conversation be disconnected in the middle because it's interrupted by our other conversation.⁶⁷

Then, there are also ways to deal with the general public. In everyday life we always meet other people also relate to them. So the characters we have for others must also be good. Character or conduct towards a fellow human being, as follows:

a) Respect the feelings of others

Respect the feelings of fellow human beings is: do not laugh in front of people who are sad, do not berate fellow human beings, do not gossip and slander fellow Muslims, do not curse other humans, and do not eat in front of people who are fasting.

b) Greet and answer greetings

Demonstrate a loveliness, loving a fellow Muslim as himself, loves his pleasure in goodness.

⁶⁷ A. Mudjab Mahali, *op.cit.*, p. 305-306.

c) Thankful

A good man is thankful for the good of others.⁶⁸

Among the scholars there are defining good character to fellow beings by mentioning the signs as follows:

a) Refrain from harming others, either physical harm, property or honor.

Hurt others can be verbally like gossiping, pitting, making fun of, dubbing badly, accusing with false accusations, false witnesses, and so on. Hurt others can also be deeds such as taking property, cheating, betraying, robbing, stealing, punching, killing, eating orphan property and others. Rasulullah said,

الْمُسْلِمُ مَنْ سَلِمَ الْمُسْلِمُونَ مِنْ لِسَانِهِ وَيَدِهِ

“So a Muslim should not hurt other Muslims with his oral or his actions.”⁶⁹

b) Radiant face

Shaykh Muhammad ibn Saalih Utsaimin Rahimahullah said:

“The sweetest is showing a radiant face when meeting with others, his opponent is surly.”⁷⁰

On the other hand Qur’an emphasizes that every person should be seated naturally. Not entering the house of a person without permission, greeting when meeting each others, and the words issued are good words (See QS. al-Nur, 24: 58, QS. Al-

⁶⁸ Abdullah Salim, *Ahlak Islam Membina Rumah Tangga dan Masyarakat*, (Jakarta: Media Dakwah, 1994), p. 155-156.

⁶⁹ Fariq bin Gasim Anuz, *Bengkel Akhlak*, (Jakarta: Darus Sunnah Press, 2009), p. 29-30.

⁷⁰ *Ibid.*, p. 31.

Baqarah, 2: 83). Every speech uttered is true utterance (QS. al-Ahzab, 33: 70), do not isolate another person or group, it is unfairly prejudiced without reason, or tells a person evil, and greets or calls him badly (QS. Al-Hujurat, 49: 11-12). Furthermore, those who make mistakes should be forgiven. This forgiveness should be accompanied by the realization that the forgiving has the potential to make mistakes (QS. Ali-Imran, 3: 134). In addition, it is recommended to be a man who is good at controlling the lust of anger, putting the interests of others rather than your own.⁷¹

Above has been explained at length about how humanity, especially the Muslims, live and associate in the midst of society. However, it would be nice if they were once again willing to pay attention to the things that were told below, namely:

- a) If you walk on the earth, don't sway, swagger to the right and left, especially behind.
- b) Do not stand in a crowd, if all the people who come sit down.
- c) If you sit down, be calm, polite and kind, not to pile up and not calm, move a lot and look restless.
- d) Do not collect your fingers.
- e) Do not play with beards or rings.
- f) Do not hedge the gaps in the teeth in public.

⁷¹ Abuddin Nata, *op.cit.*, p. 151-152.

- g) Do not insert a finger into the nostril.
- h) Do not spit too often, especially removing throat mucus.
- i) Do not fuss away flies that land on your body or face.
- j) Do not move a lot around here and there, like uncomfortable.
- k) Do not open your mouth in front of people, whether when praying or not praying.
- l) Sit quietly.
- m) Speak with words that are diligent, kind, orderly and fluent and easily accepted. Choose a simple language, not a grandiose, difficult to follow.
- n) Pay attention to the person who is talking, not only you who want to talk.
- o) If you hear ridiculous words or stories, calm down, do not need to be provoked to laugh.
- p) Do not talk or tell stories that provoke others to laugh or absurd.
- q) Do not show pride, such as: telling a child, writing that has been published, and others that are specifically related to personal pride.
- r) Do not take a swing like a normal woman. Do and act naturally, as is.
- s) Do not show laziness, like a slave. Show dexterity and agility in front of the public.

- t) Do not use too much jewelry, fragrances and other similar things.
- u) Do not force others, if we need help from him.
- v) Do not order others to do wrong.
- w) Don't tell about the many assets that we have to others, even to our own family, wife and biological children. Because if they know the wealth we have, it might be underestimated because the wealth we have is very minimal. If there were many assets owned, they could not bring benefits and did not feel satisfied with the wealth that we have.
- x) Fear the family not to do something that is not good, but we must not do hard against them. Act with wisdom towards them in everything.
- y) Do not joke with house keeper. If this happens, then we are no longer respectable, both in the eyes of the house keeper and in the eyes of others.
- z) If you fight with others, then show the nature of love and take care not to act like a fool's actions, which is like issuing words that are out of the provisions of Islamic law, especially hastily issuing answers. Even if in a state of anger, if you want to issue an answer, you should think about it first, not arbitrarily. Moreover, accusing others and pointing them with your index finger (pointing at each other), or pointing here and there.

- aa) If you have a fight (discussion), don't squat. If anger has subsided, the discussion has been finished, then show peace with the other party, not to silence it. Suppose that nothing happens between us.
- bb) If there is a ruler approaching, then be careful and alert. Because close to the ruler is like standing on the spearhead.
- cc) Do not make friends with people who look familiar when we are in good health, while when we suffer he runs away, not approaching. Even like we have never known each other before. Because this person is very dangerous.
- dd) Do not miss and love world wealth too much, so assume that wealth is more important than self-respect and honor.⁷²
- 3) Character to the environment

Not only discuss about character towards God and fellow human beings, in fact Islam discusses character with more complex, namely character of man to the environment. Character to the environment that is meant here is everything that is around humans, both animals, plants, and inanimate objects.

Basically character that the Qur'an advocates toward the environment comes from the human function as the Caliph. Caliphate demands an interaction between humans and their fellow human beings and nature. The Caliphate implies a protect, care, and

⁷² A. Mudjab Mahali, *op.cit.*, p. 317-319.

guidance so every creature achieves its purpose of creation.⁷³ Animals, plants, and inanimate objects are God's creations, so as a human being who obeys God we must take care of them. This is because humans must be responsible for the mandate as a caliph on earth.

Thus, Islamic character is far more perfect than the other character. If other character only talk about relationships with humans, then Islamic character also talks about how to relate to animals, plants, water, air, and so forth. In this way, each creature will feel its function and existence in this world.⁷⁴

c. Characters Developed in Fostering Character

We know that there are two character values, namely good and bad characters or right or wrong actions. Likewise according to Islam, There are two types of character in Islam, namely *akhlaqul karimah* (good manner) is good character and true according to Islam, and *akhlaqul madzmumah* (bad manner) is bad character and not true according to Islam.⁷⁵ Good characters must be instilled early on in children so that they grow into people who have good attitudes and behaviors, while bad characters must be completely kept away from the daily lives of children.

Various institutions, organizations and experts issued statements about what characters should be had by children or what characters

⁷³ Abuddin Nata, *op.cit.*, p. 152.

⁷⁴ *Ibid.*, p. 154.

⁷⁵ Barmawi Umary, *Materi Akhlak*, as cited in M. Yatimin Abdullah, *op.cit.*, p. 12.

should we teach to children. Thomas Lickona stated that two great moral values that schools should teach are respect and responsibility.⁷⁶ He added respect means showing regard for the worth of someone or something. It takes three major form: respect for oneself, respect for other people, and respect for all forms of life and environment that sustain them.⁷⁷ Then responsibility is an extension of respect. If we respect other people, we value them. If we value them, we feel measure of responsibility for the welfare. Responsibility literally means “ability to respond.” It means orienting toward others, paying attention to them, actively responding to their needs. Responsibility emphasizes our positive obligations to care for each other.⁷⁸ Other moral values schools should teach are such as honesty, fairness, tolerance, prudence, self-discipline, helpfulness, compassion, cooperation, courage, and a host of democratic values. These spesific values are forms of respect and responsibility or aids to acting respectfully and responsibly.⁷⁹

Ratna Megawangi, founder of Indonesia Heritage Foundation (IHF) revealed there were nine pillars of character that must be grown in students: 1. Love to Allah, with all creation 2. Independence and responsibility 3. Honesty, thoughtful 4. Respectfully, politely 5. Generous, helpful, mutual cooperation 6. Confident, creative, hard-

⁷⁶ Thomas Lickona, *op.cit.*, p. 43.

⁷⁷ *Ibid.*

⁷⁸ *Ibid.*, p. 44.

⁷⁹ *Ibid.*, p. 45.

working 7. Leadership, fairness 8. Well, humble 9. Tolerance, peace, unity.⁸⁰

Kepmendiknas stated that the results of discussions and workshop about “*Pendidikan Budaya dan Karakter Bangsa*” resulted in “*Kesepakatan Nasional Pengembangan Pendidikan Budaya dan Karakter Bangsa*” for various regions of Indonesia consisting of 18 values as follows: 1. Religious 2. Honest 3. Tolerance 4. Discipline 5. Work-hard 6. Creative 7. Independent 8. Democratic 9. Curiosity 10. The spirit of nationality 11. Love the country 12. Appreciate achievement 13. Friendly 14. Love peace 15. Love to read 16. Environmental care 17. Social care 18. Responsibility.⁸¹

The description of 18 character values is in the table below⁸²:

Table 2.1
List of Character Values based on the Ministry of National Education

No.	Values	Description
1	Religious	Attitudes and behaviors that are obedient in carrying out the teachings of the religion he adheres to, tolerant of the implementation of other religious practices, and live in harmony with other religious followers.
2	Honest	Behavior that is based on the effort to make himself as a person who can always be

⁸⁰ Ratna Megawangi, *Pengembangan Program Pendidikan Karakter di Sekolah: Pengalaman Sekolah Karakter*, Paper conferred in Temu Ilmiah Nasional Guru II: Membangun Profesionalitas Insan Pendidikan Yang Berkarakter dan Berbasis Budaya, Tangerang Selatan, 24–25 November 2010.

⁸¹ *Kepmendiknas*, as cited in Sri Haryati, *op.cit.*, p. 15.

⁸² Pusat Kurikulum Departemen Pendidikan Nasional, *Bahan Pelatihan Penguatan Metodologi Pembelajaran Berdasarkan Nilai-nilai Budaya untuk Membentuk Daya Saing dan Karakter Bangsa*, as cited in Seriwati Bukit, *Pendidikan Karakter*, (<https://sumut2.kemenag.go.id/files/sumut/file/file/PENDIDIKANKARAKTER/ydom1335154408.pdf>), accessed at October 22 at 8:59 WIB), p. 6-8.

		trusted in words, actions, and work.
3	Tolerance	Attitudes and actions that respect differences in religion, tribe, ethnicity, opinions, attitudes and actions of others who are different from themselves.
4	Discipline	Actions that show orderly behavior and comply with various rules and regulations
5	Work-hard	Actions that show orderly behavior and comply with various rules and regulations
6	Creative	Think and do something to produce new ways or results from something that you already have.
7	Independent	Attitudes and behaviors that are not easily dependent on others in completing tasks
8	Democratic	How to think, behave and act that assesses the rights and obligations of himself and others
9	Curiosity	Attitudes and actions that always strive to find out more deeply and broadly from the things they learn, see, and hear
10	The spirit of nationality	The way of thinking, acting and being insightful that places the interests of the nation and state above the self and group interests
11	Love the country	How to think, behave and act that shows loyalty, caring, and high appreciation for the language, physical environment, social, cultural, economic and political nation
12	Appreciate achievement	Attitudes and actions that encourage him to produce something useful for the community, and recognize, and respect the success of others.
13	Friendly/communicative	Attitudes and actions that encourage him to produce something useful for the community, and recognize, and respect the success of others.
14	Love peace	Attitudes and actions that encourage him to produce something useful for the community, and recognize, and respect the success of others
15	Love to read	The habit of providing time to read various readings that give goodness to him
16	Environmental care	Attitudes and actions that always try to prevent damage to the surrounding natural environment, and develop efforts to repair the natural damage that has occurred.

17	Social care	Attitudes and actions that always want to provide assistance to other people and communities in need
18	Responsibility	Attitude and behavior of a person to carry out their duties and obligations, which they should do, to themselves, society, environment (natural, social and cultural), the state and God Almighty

From the characters described above, we know that these characters from the Ministry of Education are formulated by education experts based on certain criteria. In line, Islam also has teaching about character to peoples sourced from the Qur'an and Hadith. Citing Ali Abdul Halim Mahmud's words,

.... It seems that the Qur'an is enough to be a source of character education for us and then its global information is described and reviewed by the Sunnah of the Prophet. The Qur'an records complete character problems. There is not the slightest thing related to character which is not conveyed by the Qur'an either descriptively, imperatively, interdictively, or suggestively....⁸³

The Qur'an is a record or character law. So that characters have an important role in guiding a society. Good characters will guide the community to be good, and if characters are bad then the community also goes badly. Here are some of the best character examples to be more convincing that the Qur'an and Sunnah pay great attention to this problem:

⁸³ Ali Abdul Halim Mahmud, *Tarbiyah Khuluqiyah*, translated by Afifudin, *Tarbiyah Khuluqiyah Pembinaan Diri Menuju Konsep Nabawi*, (Solo: Media Insani Press, 2003), p. 81.

Table 2.2
List of Good Islamic Characters

No.	Character	Description
1	Complete obedience (<i>taslim</i>)	To accept and obey Islam's commandments, to avoid committing prohibited actions, and to adapt oneself to ethics of Islam even if it may not feel delightful to do so. ⁸⁴
2	Devotion (<i>'ibadat</i>)	To perform the commandments of Allahu ta'ala, who created all beings from nothing, Who constantly protects all living beings from all sorts of accidents and disasters, and Who grows them by continuously giving them various blessings and benefits, and to abstain from His prohibitions; to endeavour to serve Him as best you can, and to try to emulate people who have attained love of Allahu ta'ala, such as Rasuls (prophets with a new dispensation, which abrogated the religious systems previous to itself), Nabis (prophets who were sent to humanity for the purpose of restoring the religious system(s) previous to them) 'alaih-im-us-salawat-u-wa-t-taslimat, Islamic scholars, and Awliya 'rahimahumullahu ta'ala'. ⁸⁵
3	Fear of Allah	Fear of Allah is not like we fear wild beasts that cause us to stay away from him, but fear of Allah is fear of wrath, torment, and His punishment, so that we must stay away from things that can bring anger, torment, and the punishment of Allah SWT. Whereas we must approach Allah SWT. This is called <i>taqarrub ilallaah</i> "get closer to Allah". ⁸⁶ There are many verses of the Qur'an that speak about fear of God, one of them is QS. Al-Ahzab: 39
4	Remembrance (<i>dhikr</i>)	Literally, <i>dhikr</i> means remembering, calling, telling, guarding, understanding and good deeds. The person who doing <i>dhikr</i> to Allah SWT means the person who remembers Allah SWT who makes it will not deviate from His provisions. This means that <i>dhikr</i> is not

⁸⁴ Ali bin Emrullah & Muhammed Hadimi, *Ethics of Islam*, (Turkey: Waqf Ikhlas Publications, 2001), p. 216.

⁸⁵ *Ibid.*

⁸⁶ Ahmad Yani, *Be Excellent: Menjadi Pribadi Terpuji*, (Jakarta: Al Qalam, 2007), p.

		merely to mention the name of Allah, but also present it to the soul, so that we are always with Him which makes us become bound to His provisions. ⁸⁷ God commands humans to doing <i>dhikr</i> in QS. Al-Ahzab: 41.
5	True (<i>ash-shidqu</i>)	<i>Ash-shidqu</i> or true is the conformity of something with reality, both in the form of words, attitudes, and deeds. In our language, another term is honest. ⁸⁸
6	Fulfills the promise	In this life the contracts or agreements that we do, both to Allah SWT and to humans, everything must be fulfilled, because this is something that will be accountable to Allah SWT in the afterlife, even the agreement with humans will be accounted for in this world. ⁸⁹ Our necessity to fulfill the contract or promise is mentioned in the word of Allah SWT, QS. Al-Maidah: 1.
7	Tolerance (<i>tasamuh</i>)	<i>Tasamuh</i> (tolerance) is synonymous with <i>lien</i> (gentle) and <i>tasahul</i> (generous). This Islamic character is needed at all times. His opponents are <i>fadzazah</i> (hard) and <i>ghaldzah</i> (harsh), two negative connotations that must be avoided... for Muslims, tolerance means not defending his ideas or sect blindly, but following what turns out to be true. In addition, he is not a fanatic defender of a certain figure, region or nationality, because tolerance and openness are the spirit of Islam which has a real influence on character values. ⁹⁰ Allah rules to gentle and not be harsh and rude in QS. Ali-Imron: 159.
8	Good-fellowship (<i>husn al-shirkat</i>)	Obedience to social rules and fair and dispassionate conduct. ⁹¹
9	Orderliness (<i>intizam</i>)	It is to do one's work in an order or discipline or method. ⁹²
10	Perseverance (<i>thabat</i>)	Putting up with the difficulties on the way toward one's goal; resisting destructive forces

⁸⁷ *Ibid.*, p. 206.

⁸⁸ *Ibid.*, p. 11.

⁸⁹ *Ibid.*, p. 253.

⁹⁰ Ali Abdul Halim Mahmud, *Tarbiyah Khuluqiyah*, translated by Afifudin, *loc.cit.*

⁹¹ Ali bin Emrullah & Muhammed Hadimi, *op.cit.*, p. 215-216.

⁹² *Ibid.*, p. 214.

		or agencies on the way to success. ⁹³
11	Creative	The Arabic dictionary <i>Al-Mo'jam Al-Waseet</i> defines the verb “to create” as “to bring something into being in a way that was not before”. Therefore, creativity is producing something that was not in existence before or has nothing similar to it. ⁹⁴ Some verses in Al-Qur'an that explaining creative are in QS. Al-Baqarah: 219 and an-Nahl: 17.
12	Independent	Trying to do it by our-self. It is mentioned in QS. An-Najm: 39. <i>Meaning: And that there is not for man except that [good] for which he strives</i> ⁹⁵
13	Fair judgement (<i>husn al-qaza</i>)	It is to act justly in all affairs and in social transactions; not to rub in the favours you have done to others, and to avoid regrettable behaviour. ⁹⁶
14	Deliberation (<i>shura</i>)	In general, Shura means explaining, stating, proposing, and taking something. Shura is a conclusion based on opinions between individuals or groups. Shura also means mutually explaining and negotiating and exchanging feelings about something. The word syura has become an Indonesian language which was later known as the term <i>musyawarah</i> . In Indonesian, deliberation is a joint discussion with the aim of achieving results on the resolution of common problems. ⁹⁷ One of Allah's words about deliberation is QS. Ash-Shuraa: 38.
15	Curiosity	Ask to know what is desired. The example of this character is the conversation of Prophet Moses and Prophet Khidir in QS. Al-Kahfi: 66-67. <i>Meaning: He said, “Indeed, with me you will never be able to have patience. And how can you have patience for what you do not encompass in knowledge?”</i> ⁹⁸

⁹³ *Ibid.*, p. 212.

⁹⁴ Samih Mahmoud Al-karasneh & Ali Mohammad Jubran Saleh, *Islamic perspective of creativity: A model for teachers of social studies as leaders*, *Procedia Social and Behavioral Sciences* 2, 2010, p. 412.

⁹⁵ Saheeh International, *op.cit.*, p. 535.

⁹⁶ Ali bin Emrullah & Muhammed Hadimi, *op.cit.*, p. 216.

⁹⁷ Ahmad Yani, *op.cit.*, p. 259.

⁹⁸ Saheeh International, *op.cit.*, p. 283.

16	Loyalty (<i>wafa</i>)	To help friendsband acquaintances with their livelihood. ⁹⁹
17	Calmness (<i>sukun</i>)	Having the necessary strength, perseverance and resistance during a war while defending the country, the religion, and the nation againts the enemy, and not becoming a laughing stock of the enemy. ¹⁰⁰
18	Sense of honor (<i>hamiyyat</i>)	Not being slack in protecting and defending one's nation, religion, and honor; employing all one's ability, strength and effort in this duty. ¹⁰¹
19	Appreciate Achievement	The example of appreciate achievement is in QS. An_Nahl: 97. <i>Meaning: Whoever does righteousness, whether male or female, while he is a believer – We will surely cause him to live a good life, and We will surely give them their reward [in the Hereafter] according to the best of what they used to do.</i> ¹⁰²
20	Trueness (<i>sadaqat</i>)	It is to love one's friends, to desire their happiness and comfort, to try to protect them from danger, and to try to make them happy. ¹⁰³
21	Amity (<i>ulfat</i>)	It is the harmony and solidarity among the members of a group with respect to their belief and worldly affairs and thoughts. ¹⁰⁴
22	Forgiveness (<i>mahasama</i>)	Abdicating your rights so that others may benefit from them, although you do not have to do so, and overlooking other's faults. ¹⁰⁵
23	Being peaceful (<i>musalamat</i>)	At times of altercation and turmoil, a Muslim with this virtue wants to be agreeable and does not want to argue or be harsh. ¹⁰⁶
24	Mildness (<i>hilm</i>)	Calmness of the soul; being gentle and mild and avoiding anger. ¹⁰⁷
25	Love to read	Islamic education encourages and encourages demanding knowledge in general. Demanding knowledge that is directly related

⁹⁹ Ali bin Emrullah & Muhammed Hadimi, *op.cit.*, p. 215.

¹⁰⁰ *Ibid.*, p. 212

¹⁰¹ *Ibid.*

¹⁰² Saheeh International, *op.cit.*, p. 259.

¹⁰³ Ali bin Emrullah & Muhammed Hadimi, *loc.cit.*

¹⁰⁴ *Ibid.*

¹⁰⁵ *Ibid.*

¹⁰⁶ *Ibid.*, p. 213.

¹⁰⁷ *Ibid.*, p. 212.

		<p>to religious affairs is fardeen and those related to world affairs are fardhu kifayah. This knowledge is obtained through the process of thinking, learning to obtain achievements in certain fields of science that are useful for the utilization of natural resources provided by God for the benefit of humans.¹⁰⁸ Allah command peoples to read more in QS. Al-Alaq: 1-5.</p> <p><i>Meaning: Recite in the name of your Lord who created – Created man from a clinging substance. Recite, and your Lord is the most Generous – Who taught by the pen – Taught man that which he knew not.</i>¹⁰⁹</p>
26	Environmental care	<p>Does not damage the environment. It is mentioned in QS. Al-A'raf: 56-58.</p> <p><i>Meaning: And cause not corruption upon the earth after its reformation. And invoke Him in fear and aspiration. Indeed, the mercy of Allah is near to the doers of good. And it is He who sends the winds as good tidings before His mercy [i.e., rainfall] until, when they have carried heavy rainclouds, We drive them to a dead land and We send down rain therein and bring forth thereby [some] of all the fruits. Thus will We bring forth the dead; perhaps you may be reminded. And the good land – its vegetation emerges by permission of its Lord; but that which is bad – nothing emerges except sparsely, with difficulty. Thus do We diversify the signs for a people who are grateful.</i>¹¹⁰</p>
27	Generosity (<i>muruwat</i>)	It is to be fond of helping others and giving things to those who are in need. ¹¹¹
28	Compassion (<i>shafqat</i>)	Concern and worrying for others's problems. Working and struggling in order to save them from their problem. ¹¹²
29	Care of kin (<i>silat ar-rahm</i>)	It is to watch over one's relatives and close friends and visit them and assist them. ¹¹³
30	Charity	Sharing one's possessions with friends and

¹⁰⁸ Ali Abdul Halim Mahmud, *Tarbiyah Khuluqiyah*, translated by Afifudin, *op.cit.*, p. 54.

¹⁰⁹ Saheeh International, *op.cit.*, p. 642.

¹¹⁰ *Ibid.*, p. 142.

¹¹¹ Ali bin Emrullah & Muhammed Hadimi, *op.cit.*, p. 215.

¹¹² *Ibid.*

¹¹³ *Ibid.*

	(<i>muwasat</i>)	acquaintances. Getting along well with them. ¹¹⁴
31	Cooperation (<i>ta'aawun</i>)	Literally, <i>ta'aawun</i> means helping or in other words cooperation, not just work. Cooperation is to work together with a good coordination to achieve something good. ¹¹⁵ One of Allah's explanation about <i>ta'aawun</i> is in QS. Al-Maidah: 2.
32	Generous (<i>as-Sakhaa'u</i>)	To be a commendable person, one of the character that must be possessed is <i>as-Sakhaa'u</i> or generous. That is, the attitude of giving to people who need help or assistance beyond the obligations that must be fulfilled. Another term in our language is charity, and the person is called generous. ¹¹⁶
33	Trustworthy (<i>amanah</i>)	Literally, <i>amanah</i> means trustworthy. In particular, <i>amanah</i> means returning something that someone has entrusted to him. The general meaning is to convey or carry out something that is assigned to him. ¹¹⁷ Allah told us to fulfill the mandate, mentioned in QS. An-Nisaa': 5. Besides that, Allah also forbids us to betray the mandate that has been given to us in QS. Al-Anfaal: 27.

From the Islamic characters described, there are characters that have relevance to the character values set by the Ministry of Education. The explanation above suggests that the character initiated by the Ministry of Education and character initiated by Islam have different sources and terms, besides the discussion of the character of Islam is also more detailed. But actually they still have similarities. They have the same orientation, namely the characters who make perfect human beings or in Islam are called by *ihsan kamil*.

¹¹⁴ *Ibid.*

¹¹⁵ Ahmad Yani, *op.cit.*, p. 113.

¹¹⁶ *Ibid.*, p. 90.

¹¹⁷ *Ibid.*, p. 71.

2. Fostering Character

b. Understanding of Fostering Character

Foster means encourage the development of (something, especially something desirable).¹¹⁸ Then, quoting from Purwadarminta in Ani Nur Fayanti, “*Pembinaan adalah suatu proses perbuatan, cara membina, pembaharuan atau penyempurnaan usaha, tindakan dan berhasil guna untuk memperoleh hasil yang lebih baik, maka dapat berarti pula pendidikan* (Fostering is a process of deeds, ways of fostering, renewing or improving the business, action and succeeding to obtain better results, it can also mean education”).¹¹⁹ Thus, there is an equation between the intent of fostering (term used in this study) and education.

Al-Ghazali stated that good conduct is the name of bringing greed and anger under the control of intellect and Shariat. This middle course can be acquired in two ways. The first way to gain this middle course is to make perfect God-given powers and in born qualities. Some men have been created with full intellect and good conduct and their greed and anger have been placed under control of intellect and Shariat. So these people become wise without education and receive good conduct without training. Prophet Jesus and Prophet Ihya and other prophets are such type of people. Many boys are born opposite to them. They can acquire these virtues by education and training through spiritual guides.

¹¹⁸ <https://en.oxforddictionaries.com/definition/foster>, *loc.cit.*

¹¹⁹ Purwadarminta, *Kamus Umum Bahasa Indonesia*, as cited in Ani Nur Fayanti, *loc.cit.*

The second means is efforts by which these qualities can be acquired.¹²⁰

We are peoples that born opposite to them (the prophets), so education and training is necessary to do, to make us have good character and conduct good.

Thomas Lickona stated character education is the deliberate effort to develop good character based on core virtues that are good for the individual and good for society.¹²¹ Then Marvin W. Berkowitz stated character education as “...any form of intentional education aimed at promoting the growth of moral functioning; to increase the individual’s capacity to function as an effective moral agent.”¹²² While Victor Battistich defined “character education as the deliberate use of all dimensions of school life to foster optimal character development.”¹²³

Good character is not formed automatically; it is developed over time through a sustained process of teaching, example, learning and practice. It is developed through character education.¹²⁴

Acquisition of fortune by habits. To acquire fortune, it is necessary to stick to a thing always and it is not sufficient to hate sins. He must

¹²⁰ Imam Ghazzali, *op.cit.*, p. 53.

¹²¹ Thomas Lickona, as cited in Marvin W. Berkowitz & Melinda C. Bier, *What Works In Character Education: A Research-driven Guide for Educators*, (Washington DC: Character Education Partnership, 2005), p. 2.

¹²² Marvin W. Berkowitz & John H. Grych, *Early Character Development and Education*, Early Education and Development, Vol. 11, No. 1, January 2000, p. 56.

¹²³ Victor Battistich, *Character Education, Prevention, and Positive Youth Development*, (http://www.character.org/wp-content/uploads/2011/12/White_Paper_Battistich.pdf, accessed at 5 June 2018 at 7:23 WIB)

¹²⁴ Character Education Partnership, as cited in Aynur Pala, *The Need For Character Education*, International Journal of Social Sciences and Humanity Studies, Vol. 3, No. 2, 2011, p. 23.

find pleasure in doing good deeds. The longer the life, the more firm and perfect will be its good.¹²⁵

So, fostering character is any form of intentional education that aimed someone to have good character. Making someone to have good character requires certain education and training that make them closer to good things and away from bad things. The education and training should be done since childhood, so when he grows up he has achieved his optimal character development.

c. The Urgency of Fostering Character

Moral education is not a new idea. It is, in fact, as old as education itself. Down through history, in countries all over the world, education has had two great goals: to help young people become smart and to help them become good.¹²⁶ Then in Indonesia, good character has also been established as a national education goal which was published in Law No. 20 of 2003.

But the fact is, especially in education we see a lot of deviant behavior carried out by students. According to Thomas Lickona, a nation is heading towards destruction if it has the following 10 signs: violence and vandalism, stealing, cheating, disrespect for authority, bigotry, bad language, sexual precocity and abuse, increasing self-

¹²⁵ Imam Ghazzali, *op.cit.*, p. 53.

¹²⁶ Thomas Lickona, *op.cit.*, p. 6.

centeredness and declining civic responsibility, and self-destructive behavior.¹²⁷

Signs of the decline in character above we have often encountered in this life. Before the decline in character becomes more serious, prevention through character building or even improvement through fostering character is very necessary to do.

d. Foundations of Fostering Character

The foundation or basis is an important thing, because it will be the guideline for something to happen. An act of fostering character also requires a foundation. From the foundation, it is known the reason why fostering character needs to be done. In addition, the foundation can also be a standard or reference in the process of fostering character.

1) Legal Foundations

Legal products about education have been started since the establishment of the *Negara Kesatuan Republik Indonesia (NKRI)*, including the 1945 Constitution on Education and Culture Article 31 paragraph (3) reads, “*Pemerintah mengusahakan dan menyelenggarakan satu sistem pendidikan nasional, yang meningkatkan keimanan dan ketakwaan serta etika mulia dalam rangka mencerdaskan kehidupan bangsa, yang diatur dengan undang-undang*” (The government strives and organizes a national

¹²⁷ *Ibid.*, p. 12-19.

education system, which increases faith and piety and noble ethics in order to educate the life of the nation, which is regulated by law).

Act No. 4/1950 also Act No. 12/1954 concerning the Principles of Education and Teaching in schools, Article 3 formulates that the purpose of education and teaching is to form capable human beings, democratic citizens, responsible for the welfare of society and the homeland.

Act No. 02/1989 concerning the National Education System Article 4 explains that National Education aims to educate the lives of the nation and develop Indonesian people as a whole, namely people who believe and fear the God Almighty and have noble character, possess knowledge and skills, be physically and spiritually healthy, a steady and independent personality and a sense of civic responsibility and nationality.

Act No. 20/2003 Article 3 affirms that national education functions to develop the capabilities and shape of dignified national character and civilization in order to educate the lives of the nation, aiming to develop the potential of students to become faithful and devoted people to God Almighty, noble, healthy, knowledgeable, capable, creative, independent, and a democratic and responsible citizen.

Other regulations concerning Character Education are, 1) Government Regulation No. 19/2005 concerning National Education

Standards, 2) Regulation Minister of National Education No. 39/2008 concerning Student Development, 3) No. 22/2006 concerning Content Standards, 4) No. 23/2006 concerning the Competency Standards of Graduates, 5) National Medium Term Government 2010-2014, 6) Strategic Plan of Ministry of National Education 2010-2014, 7) Strategic Plan of Directorate of Junior Secondary Development 2010-2014.¹²⁸

All the regulations explain that national education functions to shape the character of the nation, even though it is conveyed with a different description.¹²⁹

2) Religious Foundations

Briefly and firmly that the foundation to conduct fostering character is from Al-Qur'an and hadith of Prophet Muhammad.

a) Qur'an

In Qur'an a lot of verses found that can be used as basis for fostering character, such as QS. Ali Imron: 104:

وَلْتَكُنْ مِنْكُمْ أُمَّةٌ يَدْعُونَ إِلَى الْخَيْرِ وَيَأْمُرُونَ بِالْمَعْرُوفِ
وَيَنْهَوْنَ عَنِ الْمُنْكَرِ وَأُولَئِكَ هُمُ الْمُفْلِحُونَ

“And let there be [arising] from you a nation inviting to [all that is] good, enjoining what is right and forbidding what is wrong, and those will be the successful.”¹³⁰(QS. Ali Imron:104)

¹²⁸ Admin, “Panduan Pendidikan Karakter”, as cited in M. Mahbubi, *Pendidikan Karakter Implementasi Aswaja sebagai Nilai Pendidikan Karakter*, (Yogyakarta: Pustaka Ilmu, 2012), p. 57-58.

¹²⁹ *Ibid.*, p. 59.

¹³⁰ Saheeh International, *Translation of the Meaning of the Qur'an*, *op.cit.*, p. 57.

Then in the QS. An-Nahl: 125,

ادْعُ إِلَى سَبِيلِ رَبِّكَ بِالْحُكْمَةِ وَالْمَوْعِظَةِ الْحَسَنَةِ ۗ وَجَادِلْهُمْ
بِالَّتِي هِيَ أَحْسَنُ ۚ إِنَّ رَبَّكَ هُوَ أَعْلَمُ بِمَنْ ضَلَّ عَنْ سَبِيلِهِ ۗ
وَهُوَ أَعْلَمُ بِالْمُهْتَدِينَ

“Invite to the way of your Lord with wisdom and good instruction, and argue with them in a way that is best. Indeed, your Lord is most knowing of who has strayed from His way, and He is most knowing of who is [rightly] guided.”¹³¹(QS. An-Nahl: 125)

Then in QS. Al-Qolam: 4,

وَإِنَّكَ لَعَلَىٰ خُلُقٍ عَظِيمٍ

“And indeed, you are of a great moral character.”¹³²(QS. Al-Qolam: 4)

The verses give assertion that human beings have good character, and told to give lessons to other humans. While the character standard for Muslims is the character of the Prophet SAW, because he deserves to be modeled and imitated from all sides of his life.

b) Al-Hadith

In *Revival of Religious Learning Imam Ghazzali's Ihya Ulum-Id-Din Volume III* mentioned,

“Know, O dear readers, that God praised His Prophet and said: You are upon sublime character. Hazrat Ayesha said: The Quran is the conduct of the Messenger of God. When a man asked the Prophet about good conduct, he recited the following verse: Take to pardon, enjoin good and keep away from the illiterate- 7: 199. Then the Prophet explained good conduct and said: Good conduct is this join the tie of relationship with one who cuts it off. Pardon one who

¹³¹ *Ibid.*, p. 261-262

¹³² *Ibid.*, p. 582.

oppresses you. The prophet said: 'I have been sent to complete the best conducts.' Good conduct will be heaviest of all attributes in the Balance on the resurrection day. Once a man came to the Prophet and said: O Messenger of God, what is religion? He replied: Good conduct. Then he came to his front and asked: O Messenger of God, what is religion? He replied: Good Conduct. Then he came by his left side and asked: What is religion? He replied: Good conduct. Then he came by his back side and asked the same question and he replied the same. Then he said looking at him: Not to be angry is good conduct. The Prophet was asked: What is misfortune? He said: Bad conducts."¹³³

The incident above has greatly explained that character education should be done. Prophet Muhammad himself gave an example of doing good so someone understands what is good and bad.

e. Purposes of Fostering Character

The purpose of fostering character is the realization of a person who has good character and conduct good, obedient to his God, has intelligent, live well in society, and able to become mature person both socially, emotionally and intellectually. Expert and institution also stated their explanation.

Sjarkawi argues that character education for children aims to be as early as possible:

- 1) Knowing various good human characters.
- 2) Interpret and explain various characters.
- 3) Demonstrate examples of character behavior in everyday life.
- 4) Understanding the good side of carrying out character behavior.

¹³³ Imam Ghazzali, *op.cit.*, p. 47.

- 5) Understanding the bad effects of not running good characters.
- 6) Implement character behavior in daily life.

Sjarkawi further explained that the purpose of character education is to encourage the birth of good children. As they grow in good character they will grow with their capacity and commitment to do the best things and do everything right and tend to have a purpose in life. For that quality character needs to be formed and fostered as early as possible, because if it fails to instill the character of the child it will shape the problematic person of his adult future.¹³⁴

Then according to Ramli, the goal is to shape the child's personality, so that he becomes a good human being, a citizen, and a good citizen.¹³⁵

For Al-Ghazali, fostering character aims to achieve some of the purposes that collaborate to raise the moral, intellectual, and social levels of individuals and society.

Some of these are the following:

- 1) Pleasing the Lord: Al-Ghazali called for working hard to please the Lord and feeling that he watches us in public and in private. Al-Ghazali also urged Muslims to revive Islamic legislation and to get closer to the Lord by following his commands and avoiding his prohibitions.

¹³⁴ Sjarkawi, *Pembentukan Kepribadian Anak: Peran Moral, Intelektual, Emosional, dan Sosial Sebagai Wujud Integrasi Jati Diri*, as cited in Sri Haryati, *op.cit.*, p. 16-17.

¹³⁵ Ramli, as cited in Sri Haryati, *op.cit.*, p. 16.

- 2) Creation of a balanced personality: With regard to moral education, Al-Ghazali concentrates on taking care of all sides of the human personality: The spiritual, psychological, and mental sides in all stages of growth. He emphasizes that the educational methods that work to achieve this integration and balance are resisting one's evil thoughts, doing sports to purify the heart and soul, meditation to develop the mental abilities and promote the human soul in the field of perception, as well as playing to renew the activity of the mind and senses.
- 3) Self-discipline: Al-Ghazali sees that self-discipline does not mean to oppress or uproot one's instincts and natural tendencies since this would be contrary to the human's nature. Instincts and lusts were not born for no reason, but for useful functions that one cannot let go of. They are intended to protect people and conserve mankind. This can be achieved through providing eating, drinking, and housing. Preserving of mankind, on the other hand, is achieved through controlling sexual desires through marriage and starting a family to conserve mankind. Al-Ghazali sees the importance of disciplining these instincts and lusts and linking them to chastity, modesty, and mind.
- 4) The elevation of the human psyche: Elevation of the human psyche that can be accomplished through avoiding doing deeds that belittle oneself and submitting to lusts. On the contrary, one can elevate

himself/herself by worshiping the Lord and getting closer to Him by worshiping Him and doing good deeds to reach the highest levels of the human perfection.¹³⁶

f. Elements of Good Character

Thomas Lickona mentioned in his book *Educating For Character: How Our Schools Can Teach Respect and Responsibility* that character has three interrelated parts: moral knowing, moral feeling, and moral behavior. Good character consist of knowing the good, desiring the good, and doing the good- habits of the mind, habits of the heart, and habits of action. All three are necessary for leading a moral life; all three make up moral maturity. When we think about the kind of character we want for our children, it's clear that we want them to be able to judge what is right, care deeply about what is right, and then do what they believe to be right- even in the face of pressure from without and temptation from within.¹³⁷

1) Moral Knowing

There are many different kinds of moral knowing we need to draw on as we deal with life's moral challenges. The following six stand out as desirable goals of character education:

¹³⁶ H. Ibrahim, *Al-Imam Al-Ghazali's Moral Education*, as cited in Mohammed Hassan Al-Awamreh, *Al-Imam Al-Ghazali's View of Moral education: Its Purposes and Pillars*, US-China Education Review, Vol. 6, No. 5, May 2016, p. 314.

¹³⁷ Thomas Lickona, *op.cit.*, p. 51.

a) Moral Awareness

A common moral failing in people of all ages is moral blindness; we simply don't see the ways that the situation at hand involves a moral issue and calls for moral judgement. To see what's right, young people need to know that their first moral responsibility is to *use their intelligence to see when a situation requires moral judgement*. The second aspect of moral awareness is taking the trouble to be informed. Very often, in making a moral judgement, we can't decide what's right until we know what's true. Responsible citizenship demands this effort to be informed. Value education can teach that lesson by involving students in the hardwork of trying to determine the facts before making a moral judgement.¹³⁸

b) Knowing moral values

Moral values such as respect for the life and liberty, responsibility toward others, honesty, fairness, tolerance, courtesy, self-discipline, integrity, kindness, compassion, and courage define all the many ways of being a good person. Taken together, they are the moral heritage one generation passes on the next. Ethical literacy requires knowing these values. Knowing a value also means understanding how to apply it in various situations... the work of moral education is "translation"-helping young

¹³⁸ *Ibid.*, p. 53-54.

people translate the abstract values of respect and responsibility into concrete moral behavior in their personal relationships.¹³⁹

c) Perspective-taking

Perspective-taking is the ability to take the viewpoint of other people, see a situation as they see it, imagine how they might think, react, and feel. It's prerequisite for moral judgement: We can't very well respect people and act justly toward their needs if we don't understand them. A fundamental goal of moral education must be to help students to experience the world from the point of view of others, especially those who are different from themselves.¹⁴⁰

d) Moral reasoning

Moral reasoning involves understanding what it means to be moral and why we should be moral. Why it is important to keep the promise? Do my best work? Share what I have with others in need? Moral reasoning has been the focus of most of this century's psychological research on moral development.¹⁴¹

e) Decision-making

Being able to think one's way through a moral problem in this manner is the skill of reflective decision-making. A what-are-my-

¹³⁹ *Ibid.*, p. 54.

¹⁴⁰ *Ibid.*

¹⁴¹ *Ibid.*

choices, what-are-the-consequences approach to making moral decision has been taught even to preschoolers.¹⁴²

f) Self-knowledge

Knowing ourselves is the hardest kind of moral knowledge to obtain, but it is necessary for character development. Becoming a moral person requires the ability to review our own behavior and critically evaluate it.

Developing moral self-knowledge includes becoming aware of the strengths and weaknesses. A way to help students develop this self-knowledge by having them keep “ethic journal”-nothing moral events in their lives, how they responded to them, and whether their response was a ethically responsible as it might have been.¹⁴³

2) Moral Feeling

The emotional side of character has been vastly neglected in discussion of moral education, but it is profoundly important. Simply knowing what is right is no guarantee of right conduct. People can be very smart about matters of right and wrong and still choose the wrong.

a) Consciences

Conscience has two sides: a cognitive side-knowing what’s right- and an emotional side-feeling obliged to do what’s right.

¹⁴² *Ibid.*, p. 54-55.

¹⁴³ *Ibid.*, p. 55.

Lots of people know what's right but feel little obligation to act accordingly. If you feel obligated in conscience to behave in a certain way, you will feel guilty when you don't.

For people of conscience, morality matters. They are committed to living out their moral values because those values are deeply rooted in a moral self. Such person can't lie and cheat and walk away from it because they identify with their moral actions; they feel "out of character" when they go against their values. Becoming personally committed to moral values is a developmental process, and helping students in that process is one of our most important challenges as moral educators.¹⁴⁴

b) Self-esteem

When we have a healthy measure of self-esteem, we value ourselves. When we value ourselves, we respect ourselves. We're less likely to abuse our bodies or minds or allow others to abuse us.

When we have self-esteem, we're less dependent on the approval of others. Studies show that children with high self-esteem are more resistant to peer pressure and better able to follow their own judgement than those with low self-esteem.

¹⁴⁴ *Ibid.*, p. 57-58.

When we have positive regard for ourselves, we're more likely to treat others in positive ways. If we have little or no self-respect, it's hard to extend respect to other people.

High self-esteem by itself doesn't assure good character. It's obviously possible to have self-esteem based on things that we have nothing to do with good character-such as possession, good looks, popularity, or power. Part of our challenge as educators is helping young people develop positive self-regard based on values such as responsibility, honesty, and kindness and on faith in their own capacity for goodness.¹⁴⁵

c) Empathy

Empathy is identification with, or vicarious experience of, the state of another person. Empathy enables us to climb out of our own skin and another's. It's the emotional side of perspective-taking.

In our society today we may be witnessing a decline in empathy. The example is youth crime has included brutal acts. They may be capable of empathy toward those they know and care about, but they show an utter lack of empathic feeling for the victims of their violence.¹⁴⁶

¹⁴⁵ *Ibid.*, p. 58-59.

¹⁴⁶ *Ibid.*, p. 59.

d) Loving the good

The highest form of character includes being genuinely attracted to the good. When people love the good, they take pleasure in doing good. They have a morality of desire, not just a morality of duty. This capacity to find fulfillment in service is not limited to saints; it's part of the moral potential of ordinary people, even children. That potential is being developed, through programs like peer tutoring and community service, in school all across the country.¹⁴⁷

e) Self-control

Emotion can overwhelm reason. That's one reason why self-control is a necessary moral virtue. Self-control is also necessary to curb self-indulgence. If one looks for the roots of the present moral disorder, writes University of Notre Dame Program of Liberal Studies professor Walter Nicgorski said "one finds it in self-indulgence...".¹⁴⁸

f) Humility

Humility is a neglected moral virtue but an essential part of good character. Humility is the affective side of self-knowledge. It is both genuine openness to the truth and a willingness to act to correct our failings.¹⁴⁹

¹⁴⁷ *Ibid.*, p. 59-60.

¹⁴⁸ *Ibid.*, p. 60.

¹⁴⁹ *Ibid.*, p. 61.

3) Moral Action

Moral action is, to a large extent, the outcome of the other two parts of character. If people have the moral qualities of intellect and emotion we have just examined, they are likely to do what they know and feel to be right. To understand fully what moves a person to act morally-or keeps a person from doing so-we need to look at three more aspects of character: competence, will, and habit.¹⁵⁰

a) Competence

Moral competence is having the ability to turn moral judgement and feeling into effective moral action. To solve a conflict fairly, for example, we need practical skills: listening, communicating our viewpoint without denigrating to other, and working out a mutually acceptable solution.¹⁵¹

b) Will

The right choice in a moral situation is usually the hard one. Being good frequently requires a real act of will, a mobilizing of moral energy to do what we think we should.¹⁵²

c) Habit

In a great many situations, moral conduct benefits from habit. People who have good character, as William Bennett has pointed out, “act truthfully, loyally, bravely, kindly, and fairly without

¹⁵⁰ *Ibid.*

¹⁵¹ *Ibid.*, p. 62.

¹⁵² *Ibid.*

being much tempted by the opposite course.” They do the right thing by force of habit.

For this reason, children need, as part of their moral education, lots of opportunities to develop good habits, plenty of practice at being good persons. That means repeated experiences in doing what’s helpful and honest and courteous, and fair.¹⁵³

In line, Ratna Megawangi stated that method to foster character is done explicitly and systematically, namely by knowing the good, reasoning the good, feeling the good, and acting the good it has succeeded in building the character of the child. By knowing the good, children are accustomed to thinking that only is fine. Reasoning the good also needs to be done so that the child knows why he must do good. For example, why should children be honest, what are the consequences if children are honest, and so on. So children not only memorize kindness but also know the reason. And also with feeling the good, we build a child's feelings of kindness. Children are expected to love kindness. Then, in acting the good, children practice goodness. If the child is accustomed to doing knowing, reasoning, feeling, and acting the good over time the child will form his character.¹⁵⁴

¹⁵³ *Ibid.*

¹⁵⁴ Ratna Megawangi, *loc.cit.*

The accompanying diagram identifies the particular moral qualities-the character traits-that make up moral knowing, moral feeling, and action.¹⁵⁵

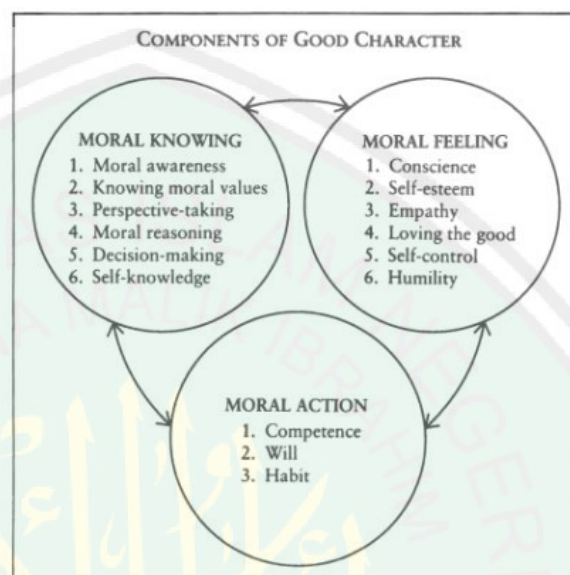


Figure 2.1 Elements of Good Character

The arrows linking each domain of character with the each other two are meant to emphasize their interrelationship. Moral knowing, feeling, and acting do not function as separate spheres but interpenetrate and influence each other in all sorts of ways.¹⁵⁶

g. Comprehensive Approach of Fostering Character

Within the classroom, a comprehensive approach calls upon the teacher to:

- 1) Act as caregiver, model, and mentor, treating students with love and respect, setting a good example, supporting prosocial behavior, and correcting hurtful actions.

¹⁵⁵ Thomas Lickona, *op.cit.*, p. 52.

¹⁵⁶ *Ibid.*

- 2) Create a moral community in the classroom, helping students know each other, respect and care about each other, and feel valued membership in the group.
- 3) Practice moral discipline, using the creation and enforcement of rules as opportunities to foster moral reasoning, self-control, and a generalized respect for others.
- 4) Create a democratic classroom environment, involving students in decision-making and shared responsibility for making the classroom a good place to be and to learn
- 5) Teach values through the curriculum, using academic subjects as a vehicle for examining ethical issues. (This simultaneously a schoolwide strategy when the curriculum addresses cross-grade concern such as sex, drug, and alcohol education.)
- 6) Use cooperative learning to teach children the disposition and skills of helping each other and working together.
- 7) Develop the “conscience of craft” by fostering student’s academic responsibility and their regard for the value of learning and work.
- 8) Encourage moral reflection through reading, writing, discussion, decision-making exercises, and debate.
- 9) Teach conflict resolution so students have the capacity and commitment to solve conflicts in fair, nonviolent ways.

A comprehensive approach calls upon the school to:

- 10) Fostering caring beyond the classroom, using inspiring role model and opportunities for school and community service help students learn to care by giving care.
- 11) Create a positive moral culture in the school, developing a total school environment (through the leadership of the principal, schoolwide discipline, a schoolwide sense of community, democratic student government, a moral community among adults, and time for addressing moral concern) that supports and amplifies the values taught in classrooms.
- 12) Recruit parents and the community as partners in values education, supporting parents as the child's first moral teacher; encouraging parents to support the school in its efforts to foster good values; and seeking the help of the community (e.g., churches, business, and the media) in reinforcing the values the school is trying to teach.¹⁵⁷

¹⁵⁷ *Ibid.*, p. 69-70.

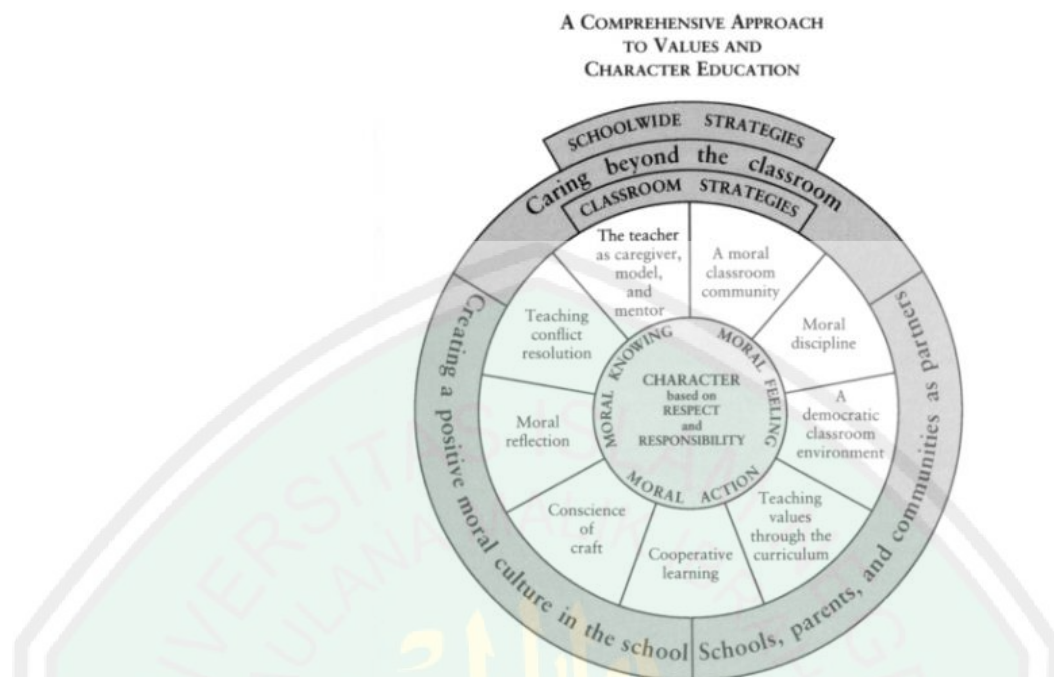


Figure 2.2 A Comprehensive Approach to Values And Character Education

What we need to remember is every interaction, whether part of the academic curriculum or the human curriculum of rules, roles, and relationship, has the potential to affect a child's values and character for good or for ill.¹⁵⁸

h. Indicators of Success in Fostering Character

The success of character education programs can be identified through the achievement of indicators by students, which include:

- 1) Practicing religious teachings adhered to in accordance with the stages of adolescent development
- 2) Understand the weaknesses and strengths of yourself

¹⁵⁸ Thomas Lickona, *op.cit.*, p. 70.

- 3) Demonstrate self-confidence
- 4) Comply with social rules that apply in the wider environment
- 5) Respect the diversity of religions, cultures, ethnicities, races, and socio-economic groups in the national scope
- 6) Search for and apply information from the surrounding environment and other sources logically, critically, and creatively
- 7) Demonstrate the ability to think logically, critically, creatively and innovatively
- 8) Demonstrate the ability to learn independently according to their potential
- 9) Demonstrate ability to analyze and solve internal problems in everyday life
- 10) Describe natural and social symptoms
- 11) Use the environment responsibly
- 12) Applying the values of togetherness in the life of the community, nation, and state in order to realize unity in the unitary state of the Republic of Indonesia
- 13) Appreciate national art and culture
- 14) Appreciate work assignments and have the ability to work
- 15) Applying clean, healthy, fit, safe, and utilizing leisure time well
- 16) Communicate and interact effectively and politely
- 17) Understanding the rights and obligations of self and others in association in the community; Respect for differences of opinion

- 18) Shows the penchant for reading and writing simple short scripts
- 19) Demonstrate listening, speaking, reading and writing skills in Indonesian and simple English
- 20) Mastering the knowledge needed to attend secondary education
- 21) Have an entrepreneurial spirit¹⁵⁹

i. Factors That Influence Fostering Character

In carrying out fostering character, of course will be found the factors that influence the process of fostering character. Quoting from book *Akhlak Tasawuf* by Abuddin Nata, explained the factors that influence the fostering character.

To explain the factors that influence fostering character in particular and education in general, there are three viewpoints that already popular. First is nativism, second is empiricism, and the third is convergence.

According to nativism that the most influential factor on the formation of one's self is innate factors of the form can be a tendency, talent, intellect, and others. If someone already has a trait or a tendency to the good, then by itself the person becomes good. This viewpoint seems so sure of the inner potential that exists within man.

Furthermore, according to empiricism that the most influential factor on the formation of one's self is the factor from outside, that is the social environment, including coaching and education provided. If

¹⁵⁹ Anonim, *Pedoman Pelaksanaan Pendidikan Karakter*, as cited in Ferlinda Yusni, *Implementasi Pendidikan Karakter Melalui Disiplin Siswa di SMA Negeri 1 Lasalimu Selatan Kabupaten Buton*, Bachelor thesis, IAIN Kendari, 2017, p. 34.

the education and coaching given to the child is good, then the child also be good. So if on the contrary, this viewpoint seems so trusting to the role done by the world of education and teaching.

From that, the view of convergence to the opinion of the formation of character is influenced by internal factors, namely the innate child, and external factors of education and coaching are made specifically, or through interaction in the social environment.¹⁶⁰

Abuddin Nata mentioned that the third view, convergence appears in accordance with the Islamic teaching. This can be understood from the following verses of the Qur'an:

QS. An-Nahl: 78,

وَاللَّهُ أَخْرَجَكُمْ مِنْ بُطُونِ أُمَّهَاتِكُمْ لَا تَعْلَمُونَ شَيْئًا وَجَعَلَ لَكُمُ
السَّمْعَ وَالْأَبْصَارَ وَالْأَفْئِدَةَ ۗ لَعَلَّكُمْ تَشْكُرُونَ

“And Allah has extracted you from the wombs of your mothers not knowing a thing, and He made for you hearing and vision and intellect that perhaps you would be grateful.”¹⁶¹ (QS. An-Nahl: 78)

The verse gives a hint that human beings have the potential to be educated, namely sight, hearing, and heartfelt. The potential should be grateful for filling it with teaching and education.

This is also what Luqmanul Hakim has done to his son, as Allah explained in QS. Luqman: 13-14:

وَإِذْ قَالَ لُقْمَانُ لِابْنِهِ وَهُوَ يَعِظُهُ يَا بُنَيَّ لَا تُشْرِكْ بِاللَّهِ ۚ إِنَّ الشِّرْكَ
أَظْلَمُ عَظِيمٌ

¹⁶⁰ H. M. Arifin, *Ilmu Pendidikan Islam*, as cited in Abuddin Nata, *op.cit.*, p. 167.

¹⁶¹ Saheeh International, *Translation of the Meaning of the Qur'an*, *op.cit.*, p. 215.

“And [mention, O Muhammad], when Luqman said to his son while he was instructing him, “O my son, do not associate [anything] with Allah . Indeed, association [with him] is great injustice.””¹⁶² (QS. Luqman: 13)

وَوَصَّيْنَا الْإِنْسَانَ بِوَالِدَيْهِ حَمَلَتْهُ أُمُّهُ وَهْنًا عَلَىٰ وَهْنٍ وَفِصَالُهُ فِي عَامَيْنِ أَنِ اشْكُرْ لِي وَلِوَالِدَيْكَ إِلَيَّ الْمَصِيرُ

“And We have enjoined upon man [care] for his parents. His mother carried him, [increasing her] in weakness upon weakness, and his weaning is in two years. Be grateful to Me and to your parents; to Me is the [final] destination.”¹⁶³ (QS. Luqman: 14)

The suitability of the convergence theory is also in accordance with the hadith of the Prophet which reads:

“Every child is born based on the natural disposition (*fitrah*). Either his parents make him a Jew, Christian, or a Magian.”¹⁶⁴ (Narrated by Bukhari)

The verse and hadith above illustrate the existence of convergence theory also shows clearly that the main implementer in education is both parents.¹⁶⁵

Convergence theory provides a clear view that a person is not only influenced by internal factors, or only external factors, but both factors work together in a person.

Thus the factors that influence fostering character in the child there are two, namely the factor from inside that is the physical potential, intellectual and heart (spiritual) that brought the child from birth, and factors from outside which in this case are both parents at home, teachers in schools, and community leaders and leaders. Through the

¹⁶² *Ibid.*, p. 401.

¹⁶³ *Ibid.*

¹⁶⁴ *Mawsu'ah al-Hadith al-Sharif al-Kutub al-Sittah*, as cited in Siti Zubaidah Ismail & Muhamad Zahiri Awang Mat, *loc.cit.*

¹⁶⁵ Abuddin Nata, *op.cit.*, p. 169.

good cooperation between the three educational institutions, the cognitive (knowledge), affective (awareness), and psychomotor (practice) aspects of the teachings will be formed in the child.¹⁶⁶

In line with the explanation above, in the book *Pengantar Studi Akhlak* by Zahrudin AR and Hasanuddin Sinaga, it is also stated that the factors that influence fostering character are:

1) Instinct

Various reflection's patterns of human attitudes, actions, and deeds are motivated by the potential of will driven by one's instinct (in Arabic is called *gharizah*).

Instinct is a set of behaviors that humans bring from birth. Psychologists explain that instincts function as motivators that encourage the birth of behavior, including the following:

- a) Nutritive instincts: once a human is born, he has brought a desire to eat without being pushed by others. The proof, once the baby is born he can look for his mother's breasts and suck milk without being taught again.
- b) Sexual instincts: men want women and women to want to be married to men.
- c) Paternal instincts: the nature of parents love their children and vice versa the children love their parents. If a mother is resistant to caring for her baby, the behavior is driven by that instinct.

¹⁶⁶ *Ibid.*, p. 171.

d) Combative instinct: human nature that tends to defend itself from interference and challenges. If someone is attacked by his enemy, then he will defend himself.

e) God-instincts. Human nature seeks and longs for the Creator who regulates and gives grace to him. This instinct is channeled into religious life.

In addition to these five instincts, there are many more instincts often expressed by Psychology experts, for example the instincts of curiosity and telling, fear instincts, social instincts, and imitation instincts, and so on.¹⁶⁷

2) Custom/habit

Custom/habit is a person's actions and deeds that are carried out repeatedly in the same form so that it becomes a habit, such as dressing, eating, sleeping, sports, and so on.

The provisions of the customary habits are:

- a) Easy to do
- b) Save time and attention

In the next development an action that is done repeatedly and has become a habit, will be done in a short time, saving time and

¹⁶⁷ Hamzah Yakub, *Etika Islam, Pembinaan Akhlakul Karimah*, as cited in Zahrudin AR & Hasanuddin Sinaga, *Pengantar Studi Akhlak*, (Jakarta: PT Raja Grafindo Persada, 2004), p. 93-94.

attention. If he is good at writing, with a little time and attention, will produce a lot of writing.¹⁶⁸

3) *Wirotsah* (heredity)

The conversation about the term *wirotsah* is related to heredity. In this case directly or indirectly, it greatly influences the formation of a person's attitude and behavior.

Heredity is: "Move certain characteristics of the principal (parent, trans.) to the branch (offspring, trans.). It is called (*wirotsah*)".

Types of heredity are:

- a) A special legacy of humanity
- b) Tribal or national heritage
- c) Special inheritance from parents

The basic characteristics of children are reflections of the basic characteristics of their parents, sometimes the child inherits most of one of the characteristics of his parents. Science has not found out exactly, about the size of inheritance from the mixture or percentage of parent's inheritance to their children. The role of offspring, though not absolute, is known to every tribe, nation and region.

The nature inherited by parents towards their children is not the nature of those who grow up due to environmental influences, customs and education, but the innate traits (supplies) from birth.

¹⁶⁸ Salihun A. Natsir, *Etika*, as cited in Zahruddin AR & Hasanuddin Sinaga, *ibid.*, p. 95-96.

The characteristics that are commonly derived in the outline are two types:

- a) Physical nature, namely the nature of muscle strength and weakness of the parents can be passed on to their children. Parents who are muscular, are likely to pass on the immunity to their children and grandchildren, for example the Negroes who are physically strong.
- b) Spiritual traits, this weak or strong instincts can also be derived by parents who will influence the behavior of their children and grandchildren. As understood that every human being has an instinct, but the strength of the instinct is different. There are people whose combative instincts are so strong that they become brave and mighty heroes. The strength in this instinct can be passed on to the offspring. A brave man, like the “tiger giving birth to a tiger”. Likewise in intelligence, patience (mental endurance), tenacity and other mental traits can be passed from father to child or from grandmother to grandchildren.¹⁶⁹

4) *Milieu*

One aspect that contributes to shares in the formation of a person’s attitude and behavior is the *milieu* (environment) factor in which a person is.

¹⁶⁹ Hamzah Yakub, *Etika Islam, Pembinaan Akhlakul Karimah*, as cited in Zahrudin AR & Hasanuddin Sinaga, *ibid.*, p. 96-98.

Milieu means something that surrounds a living body, covering land and air, while the human environment is what surrounds it, such as land, sea, air, and society. In other words, milieu is all that encompasses people in the broadest sense.

There are 2 kinds of *milieu*:

- a) *Milieu* of nature
- b) *Milieu* of spiritual / social

Nature that surrounds humans is a factor that influences and determines the behavior of someone. This natural environment can break or ripen the growth of talent brought by someone. If the natural conditions are bad, it is a barrier in maturing one's talents, so that they are only able to do according to the conditions. Conversely, if the natural conditions are good, chances are someone will be able to do more easily in distributing the supplies they carry born can also determine. In other words, this natural condition contributes to "printing" the human character on its lap.

People who live in the mountains and in the forests will live as hunters or mobile farmers, while the level of economic and cultural life is backward compared to those who live in the city. As for the people who live on the beaches, influenced by the conditions that mold their culture as a sense and the sea and their behavior is always affiliated to the sea. The people who live in

fertile agricultural areas are also shaped by the agricultural atmosphere. The cold polar regions make the people dress and the typical way of life, always wearing thick clothes and eating animals available at the poles. Whereas the arid desert people, the heat of the air carved also their daily behavior, both economic and cultural.

b) Social environment

Humans live always in contact with other humans. That is why humans must get along. Because of that, in the association will influence each other in the mind, nature, and behavior.

This social environment can be divided into several categories:

- (1) Environment in the household: character of parents at home can also influence the child's character.
- (2) School environment: the character of school children can be fostered and formed according to the education provided by teachers in the school.
- (3) Work environment: the work atmosphere as an employee in a company or factory can also influence the development of thoughts, traits, and preferences of someone.
- (4) Community organization environment: people who are members of an organization (congregation) will get the aspirations of the ideals outlined by the organization. These

ideals influence the actions of members of the organization.

This also depends on the loose and disciplined organization.

(5) Economic life environment (trade): because economic problems are primary in human life, economic relations also influence one's thoughts and characteristics.

(6) A social environment that is general and free, for example due to the association of a teenager with his colleagues who are addicted to drugs, then he will be involved in becoming a drug addict. Conversely, if the teenager associates with his fellow adolescents in the areas of virtue, his mind's undoubtedness, his nature, and his behavior will be brought to goodness.¹⁷⁰

Thus are the factors that influence fostering character based on book studies. But it is incomplete if there are no mention of supporting and inhibiting factors from various previous studies about fostering character in various institutions. From the study conducted by the author, a series of supporting and inhibiting factors for fostering character activities can be concluded as below:

1) Supporting factors

The supporting factors of fostering characters are the existence of cooperation between madrasa and parents of students, sports equipment and textbooks are held in the library, *pondok pesantren*

¹⁷⁰ Zahrudin AR & Hasanuddin Sinaga, *ibid.*, p. 98-101.

environment that is comfortable and away from the crowds,¹⁷¹ the principal is very supportive with Islamic character formation to students, there are not many students, families that pay attention to character education, good environment,¹⁷² cooperation between the *madrassa* and the dormitory, both caregivers and mentors, cooperation with all subject teachers and homerooms about information on the condition of students, students live in *the pondok pesantren* environment so that the student's conditions are more easily controlled,¹⁷³ availability of facilities and infrastructure, and good cooperation between teachers in directing students.¹⁷⁴ Then, more specifically it is stated that the supporting factors for fostering-street children's character are the presence of philanthropists who provide houses to be used as dormitories, the availability of Islamic religious textbooks, the existence of a strong awareness and willingness of children to change for the better and community acceptance the condition of street children.¹⁷⁵ the availability of facilities and infrastructure, the support of the community and the government.¹⁷⁶

¹⁷¹ Hendri Noling, *Upaya Pembinaan Akhlak Mulia Peserta Didik di Pondok Pesantren Nurul Azhar Sidrap*, Bachelor Thesis, Universitas Islam Negeri Alauddin Makassar, 2016.

¹⁷² Purwanto, Abdullah Aly, & Ari Anshori, *Penanaman Karakter Islami di SMP Muhammadiyah 1 Gatak Sukoharjo Tahun 2015*, Magister Thesis, Universitas Muhammadiyah Surakarta, 2015.

¹⁷³ Ummi Habibah, *Pembinaan Akhlak Siswa Madrasah Aliyah Ali Maksum Krapyak Yogyakarta*, Bachelor Thesis, UIN Sunan Kalijaya Yogyakarta, 2009.

¹⁷⁴ Halimah, *Pelaksanaan Pembinaan Akhlak Siswa di SD IT Nurul Iman Palembang*, Bachelor Thesis, UIN Raden Fatah Palembang, 2017.

¹⁷⁵ Ardiyani Ikasari, *loc.cit.*

¹⁷⁶ Ribut Maysaroh, *loc.cit.*

2) Inhibiting factors

The inhibiting factors of fostering characters are limitations of teachers to monitor,¹⁷⁷ families who are less supportive in student character formation and the influence,¹⁷⁸ lack of coaches, lack of understanding between coaches, lack of adequate facilities and infrastructure,¹⁷⁹ family background sometimes becomes an obstacle in character building, that is, when they do not understand the importance of character education for their children, are busy working so they do not have enough time to provide character assistance to their children and are unable to provide good examples for their children, bad environment, social and internet media, in some activities there are a number of students who are reluctant or lack enthusiasm in participating in activities,¹⁸⁰ students are in a dormitory which of course lives with peers who have the same level of ego so sometimes conflicts often arise, guidance and counseling do not have a fixed classical time, associations of students outside of lessons with the outside environment sometimes bring in a negative direction, when in class sometimes not all students listen to lessons,¹⁸¹ there are students who are still difficult to manage, there are no special evaluations for students.¹⁸² While the factors that are

¹⁷⁷ Mira Khumairoh, *loc.cit.*

¹⁷⁸ Muhammad Iksan, *loc.cit.*

¹⁷⁹ Hendri Noleng, *loc.cit.*

¹⁸⁰ Purwanto, Abdullah Aly, & Ari Anshori, *loc.cit.*

¹⁸¹ Ummi Habibah, *loc.cit.*

¹⁸² Halimah, *loc.cit.*

quite inhibiting in fostering-street children's character are the limited financial capacity of shelter houses and the difficulty of the children to be regulated in a disciplined life,¹⁸³ and the lack of active children in participating in fostering activities.¹⁸⁴

3. Street Children

a. Understanding of Street Children

In social reality we often encounter children who are in the streets that usually roam the traffic light. Physical condition is worn out never treated, the skin is brown because it was hit by the sunburn mixed with the smoke of the vehicle. By Tata Sudrajat street children are defined as children who spend most of their time earning a living or wandering the streets or other public places.¹⁸⁵

Street children within the framework of the Ministry of Social Affairs, defined as children aged 5-18 years who spends most of their time to make a living and roaming the streets and public places. In line with the definition of the Ministry of Social Affairs of the street children, The United Nations International Children's Emergency Fund (UNICEF) defines street children by the age limit below 16 years old that had escaped from families, schools, and communities, as well as dissolved in the nomadic life on the street. Many definitions related to

¹⁸³ Ardiyani Ikasari, *loc.cit.*

¹⁸⁴ Ribut Maysaroh, *loc.cit.*

¹⁸⁵Tata Sudrajat, *Pelatihan Pelatih Pemberdayaan anak Jalanan Melalui Rumah Singgah*, as cited in Turah Asih Lestari, *Pelaksanaan Pendidikan Karakter Bagi Anak Jalanan dan Implikasinya Terhadap Pendidikan Agama Islam (Studi Kasus di Rumah Singgah dan Belajar Diponegoro)*, Bachelor Thesis, UIN Sunan Kalijaga Jogjakarta, 2013, p. 16.

street children put the position of street children as a marginal and vulnerable groups with various risks.¹⁸⁶

Overall, it can be defined that street children is children (aged 5-18 years in Indonesia) who spend their time to earn a living or roam the streets or public places.

b. Categories of Street Children

The definition of street children is children who spend their time making a living or wandering the streets or public places. However, although both live on the streets, there is grouping of street children.

According to UNICEF, street children constitute a multifaceted phenomenon that can be divided into at least three categories: children on the street, children at risk, and children of the street.¹⁸⁷

1) Children on the street

According to Lalor, the category of children on the streets is made up of children working on the streets in order to survive. These children generally belong to a family, return home at night and are under their parents' protection. It is household poverty that pushes these children onto the street. For instance, children on the street contribute up to 30% of household income. This is the largest category of street children.¹⁸⁸

¹⁸⁶ Raden Roro Nanik Setyowati & Ali Imron, *loc.cit.*

¹⁸⁷ UNICEF, *Latin America Seminar on Community Alternatives for Street Children*, as cited in Augendra Bukuth & Jérôme Ballet, *Children of the Street: Why are They in the Street? How do They Live?*, RECENT ISSUES IN SOCIOLOGICAL RESEARCH Economics & Sociology, Vol. 8, No. 4, 2015, p. 135.

¹⁸⁸ *Ibid.*

2) Children at risk

The category of children at risk includes the urban poor who form a reservoir of street children.¹⁸⁹ They are children who come from families living on the streets. Although these children have strong familial relationships, their lives have been swayed. From one place to another with all the risks. One important feature of this category is the shelter of street life since the child is a baby even in the womb. In Indonesia this category is easily found under the bridges, illegal houses along railroads and so on, although quantitatively the amount is not yet known for certain.¹⁹⁰

3) Children of the street

The last category, that of children of the street, is a multifaceted one, comprising several subcategories: abandoned, orphaned, and runaway children. Densley and Joss state that children of the streets regard the street as their home: it is the place where they live, where they work and develop bonds with other children of the streets. They view their family ties in a negative light. These three categories are closely linked. The category of children on the street feeds into that of children at risk, which itself feeds into that of children of the street.¹⁹¹

¹⁸⁹ *Ibid.*

¹⁹⁰ Bagong Suyanto, *Masalah Sosial Anak*, (Jakarta: Kencana Prenada Media, 2010), p. 187.

¹⁹¹ UNICEF, *Latin America Seminar on Community Alternatives for Street Children*, as cited in Augendra Bukuth & Jérôme Ballet, *loc.cit.*

c. Characteristics of Street Children

Characteristics of children's street lives are diverse, changing by location, by context and over time. Studies of characteristics can tell us much about children's environments, but little about the individuals who inhabit them.¹⁹²

Many figures and institutions provide explanations about the characteristics of street children. But at least, the characteristics of the street children have been discussed in the following points.

In general, the characteristics of street children, as follows:

- 1) Make a living to help his parents
- 2) Go to school or not attend school
- 3) Families can not afford
- 4) Staying with parents, running away from home or living on the street alone or with friends, such as living in a shop or station
- 5) Have activities on the road either continuously or not, at least 4 hours to 6 hours each day
- 6) Wandering erratically and so on¹⁹³
- 7) His appearance is mostly dull and unkempt clothing¹⁹⁴
- 8) From extremely poor neighborhoods.¹⁹⁵

¹⁹² Sarah Thomas De Benitez, *State of the World's Street Children: Research*, (London: Consortium for Street Children, 2011), p. 12.

¹⁹³ Dinas Sosial Propinsi Jawa Timur Sub Dinas Penyusunan program, *Buku Panduan Pendataan Penyandang Masalah Kesejahteraan Sosial (PMKS)/ Potensi dan Sumber Kesejahteraan Sosial (PSKS)*, as cited in Riza Azhari, *Pemberdayaan Anak Jalanan di Lembaga Sosial Hafara Jogjakarta*, Bachelor Thesis, Universitas Islam Negeri Sunan Kalijaga Jogjakarta, 2014, p. 23.

¹⁹⁴ Departemen Sosial RI, as cited in Puspareni Yuniar, *Impian anak Jalanan (Studi Eksplorasi Tentang Orientasi Masa Depan Anak Jalanan)*, Bachelor Thesis, Universitas Negeri Yogyakarta, 2012, p. 14.

Paulus Widiyanto stated street children generally have several physical and psychological characteristics that can easily be identified including:

1) There are several physical characteristics, namely:

- a) Dull and tattooed skin color
- b) Clothes are shabby or worn
- c) Dull hair
- d) The condition of the body is not maintained

2) There are psychological characteristics types, namely:

- a) Being easily offended
- b) Easy to despair
- c) Indifferent
- d) High mobility
- e) Full of suspicion
- f) Sensitive
- g) Hard-hearted
- h) Dare to bear the risk
- i) When invited to speak they do not want to look at **their** interlocutor.¹⁹⁶

¹⁹⁵ Sarah Thomas De Benitez, *op.cit.*, p. 11.

¹⁹⁶ Paulus Widiyanto, *Gelandangan: Pandangan Ilmuwan Sosial*, (Jakarta: LP3ES, 1986.), p. 131.

d. Factors that Affect the Emergence of Street Children

It can not be denied that the phenomenon of street children, especially in urban areas is a classic problem that must be faced by the city government to help the government running smoothly.

From the description above, it is found that there are many factors that cause children to fall into street life, such as: family financial difficulties or poverty pressures, disharmony of parent's households, and special problems concerning the relationship of children with parents. The combination of these factors often forces children to take the initiative to earn a living or to live independently on the streets. Sometimes the influence of friends or relatives also determine the decision to live on the streets.¹⁹⁷

e. Approach in Handling Street Children

In an effort to handle street children, a proper approach is needed to achieve the stated objectives. Approach must be adapted to the situation of street children, so they can accept the presence of the parties who seek to invite them to a better life.

According to Tata Sudrajat in Bagong Suyanto, approaches commonly done by NGO in handling street children are:

- 1) Street Based, the model of handling street children in place of street children that originated or lived. Then Street Educator came to them for dialogue, accompanied them to work, and accepted the situation

¹⁹⁷ Bagong Suyanto, *op.cit.*, p. 216-217.

and placed themselves as friends in a few hours, the children were given educational materials and skills, in addition the street children also gained the warmth of relationships and attention that could foster the trust of one others that are useful in achieving the objectives of the intervention. Here the principle of the approach used is usually “*asah, asih, and asuh*”.

- 2) Center Based, the approach and handling of street children in the area or in the institution. Children who enter this program are accommodated and given services at institutions or homes such as at night given food and protection as well as the warm treatment and friendship of social work. In permanent homes, even provided educational services, skills, basic needs, health, art, and work for street children.
- 3) Community Based, a model of handling that involves the full potential of the community, especially families and parents of street children. This approach is preventive, that is preventing children from entering and falling into life on the streets. Families are provided with counseling activities on parenting and efforts to improve living standards, while their children are given the opportunity to obtain both formal and informal education, leisure time activities, and other useful activities. This approach aims to

improve the ability of families and communities to be able to protect, nurture and meet the needs of children independently.¹⁹⁸

Responding to the approach of handling of street children, Bagong Suyanto said,

From the various approaches that have been described, it does not mean one approach is better than the other. Which approach is chosen and more precisely, will be determined much by the needs of the problems facing street children¹⁹⁹

After knowing the right approach, the activities of handling street children must be done with seriousness. Because according to Bagong Suyanto, "... whatever approach is chosen, the overall initial capital needed to deal with the problem of street children is really a same attitude and a truly serious commitment from all of us."²⁰⁰ Thus, if it can be done with well, it is expected that street children problem can be solved.

4. Pondok Pesantren

a. Understanding of Pondok Pesantren

In the opinion of experts, the term *pesantren* is a two-terms that contains one meaning. Javanese call it "*pondok*" or "*pesantren*". Also commonly called as a *pondok pesantren*. The term *pondok* may be derived from the sense of dormitories of *santri* called *pondok* or dwellings made of bamboo or perhaps derived from Arabic "*funduq*" which means large dormitory provided for transit. Now better known by

¹⁹⁸ Tata Sudrajat, as cited in Bagong Suyanto, *Masalah Sosial Anak Edisi Revisi*, (Jakarta: Prenada Media Group, 2016), p. 214-215.

¹⁹⁹ *Ibid.*, p. 216.

²⁰⁰ *Ibid.*

pondok pesantren. In West Sumatra is known by *surau*, while in Aceh known by *rangkang*.²⁰¹ From the understanding above means that *pondok* and *pesantren* is a word that has a similar meaning, that are boarding place students, where students, or students to study.

In addition, Zamakhsyari Dhofir explained that basically *pondok pesantren* is a traditional *pondok pesantren*, where the students live together and learn under the guidance of teachers better known as *kyai*. The dormitory and the students are located in the *pondok pesantren* complex, where the *kyai* live also provides mosques for worship, study space and other activities. This complex is usually surrounded by walls to monitor the entry of students in accordance with applicable regulations.²⁰²

Furthermore from the opinions above there are similar views, that the *pondok pesantren* has the following characteristics:

- 1) *Pondok pesantren* is an Islamic educational institution
- 2) Teaches the sciences of Islam
- 3) Every *pondok pesantren* is led by a *kyai* as a role model for students
- 4) Have a certain education and teaching system
- 5) The mosque as a center of practice and activities of Islamic teachings as a whole

²⁰¹ Yasmadi, *loc. cit.*

²⁰² Muhammad Lutfianto Alfarisi, *Tipologi Pendidikan Spiritual Santri Secara Dhohiriyah dan Ruhaniyah di Pondok Pesantren Metal Moeslim Rejoso Pasuruan*, Bachelor Thesis, Universitas Islam Negeri Maulana Malik Ibrahim Malang, 2016, p. 16.

6) The students live in the dormitory.²⁰³

After knowing the explanation of the opinions and characteristics above, it can be understood that *pondok pesantren* is an institution of education and teaching of Islam led by a *kyai* where he becomes role model for his students, have a certain education and teaching system, the *santri* or student live in dormitories, and mosque as center of Islamic teachings.

b. Categories of *Pondok Pesantren*

Some experts express opinions about categories of *pondok pesantren*. Categorization is viewed from several perspectives, such as openness to change, education system, and several other perspectives.

Dhofier looked from the perspective of openness to the changes that occurred, and then divided *pesantren* into two categories namely *salafi* and *khalafi pesantren*. *Salafi pesantren* still teaches the teachings of classical Islamic books as the core of education. Implementation of the *madrasah* system to facilitate *sorogan* systems used in institutions of recitation of old forms, without introducing general knowledge teaching. While *khalafi pesantren* has included general lessons in developed *madrassa* or opening public school types within *pesantren*.²⁰⁴

²⁰³ *Ibid.*, p. 17.

²⁰⁴ Dhofier, *Tradisi*, as cited in Mujamil Qomar, *Pesantren Dari Transformasi Metodologi Menuju Demokratisasi Institusi*, (Jakarta: Penerbit Erlangga, without year), p. 16-17.

Then, Ahmad Qadri Abdillah Azizy divided *pondok pesantren* on the basis of its institution which was associated with his teaching system into five categories:

- 1) *Pesantren* that conduct formal education by applying the national curriculum, either having only religious school or also having public school;
- 2) *Pesantren* that organizes religious education in the form of *madrasah* and teaches the general sciences even though it does not apply the national curriculum;
- 3) *Pesantren* which only teaches the religious sciences in the form of *madrasah diniyah*;
- 4) *Pesantren* which is just a place of study (*majelis ta'lim*);
- 5) *Pesantren* for dormitories of children studying public schools and college students.²⁰⁵

The pondok pesantren can still be grouped into certain parts again when viewed from other aspects of observation, such as village *pondok pesantren* and city *pondok pesantren*, *pondok pesantren* owned by *kyai* and *pondok pesantren* owned by the foundation, and so on.²⁰⁶ It should be remembered that each category of *pondok pesantren* has special characteristics which may be caused by differences in the taste of *pondok pesantren* management, cultural and community aspects, and the geography of the *pondok pesantren*.

²⁰⁵ *Ibid.*, p. 70.

²⁰⁶ *Ibid.*, p. 18.

c. Purposes of *Pondok Pesantren*

Based on the *Musyawah/Lokakarya Intensifikasi Pengembangan Pondok Pesantren* in Jakarta which took place from 2 to 6 May 1978, it was decided the institutional purpose of the broader *pesantren* while maintaining its essence. The results of the formulation of the *pesantren* objectives are expected to become the national *pesantren* purpose.

The general purpose of *pesantren* is to foster citizenship for Muslim personality in accordance with the teachings of Islam and to instill a sense of religion in all aspects of life and also make it a useful person for religion, society, and country.²⁰⁷

The special purpose of *pondok pesantren* is as follows:

- 1) To educate the students / *santri* of the community members to be a devout Muslim to Allah SWT, having noble character, possessing intelligence, skill and healthy physical and mind as a citizen of *Pancasila*;
- 2) Educate students / *santri* to make Muslim as a cadre of scholars and muballigh sincere, steadfast, tough, entrepreneur in practicing the history of Islam as a whole and dynamic;
- 3) Educate students / *santri* to gain personality and strengthen the spirit of nationality in order to grow human development who can build themselves and responsible to the development of the nation and state;

²⁰⁷ *Musyawah/Lokakarya Intesifikasi Pengembangan Pondok Pesantren*, as cited in Mujamil Qomar, *Ibid.*, p. 6.

- 4) Educate the instructor of micro (family) and regional (rural / community environment);
- 5) Educate students / *santri* to become skilled personnel in various development sectors, especially mental spiritual development;
- 6) Educate students / *santri* to help improve the social welfare of the community environment in the framework of community development efforts of the nation.²⁰⁸

From the explanation, it can be concluded that the purpose of *pondok pesantren* is to form a Muslim who is able to master the teachings of Islam and practice it, so that he can provide benefits for religion, society, and country.

d. Fostering-Street Children's Character in *Pondok Pesantren*

The author focuses this research on fostering-street children character. As has been stated above that fostering character is an effort done in an efficient way to obtain good results (good character). This means, the action provided to make changes in children who have bad character to be better (have good character). Hence, in this case the author looks at the fostering-street children's character in *Pondok Pesantren Salafiyah Sabilul Hikmah Malang*.

Street children is one example of social problems that exist in Indonesia. They are a very vulnerable generation, a variety of outside influences can influence their thinking and behavior because of the age of those who are still children. Life on the road is a life that should

²⁰⁸ *Ibid.*

not be felt by the street children, bad influences that can affect their behavior and can make them commit crimes, such as stealing, robbing, pickpocketing, etc.²⁰⁹ With the influence of science and technology, they may be affected by other bad effects such as drugs, drinking, and free sex. Therefore, street children's characters need to be developed.

From the explanation above, it can be concluded that fostering-street children's character is an effort or action to develop character of street children who are bad to be good. It is hoped that this program can form a person who has enough knowledge and perfect personality. The point is, we expected that street children can have good characters like the teaching of *Al-Qur'an* and Rasulullah SAW.

Some people assumed that fostering-street children's character can get good results if done in *pondok pesantren*. This is because the purpose of fostering character itself related to the purpose of *pondok pesantren*. According to M. Dawam Raharjo, *pesantren* is not only a religious institution, but also as a social institution.²¹⁰ This means that *pondok pesantren* is also responsible for solving social problems such as street children.

²⁰⁹ Nanda Aidiel Senja, et al, *loc. cit.*

²¹⁰ M. Dawam Raharjo, *loc.cit.*

B. Research Roadmap

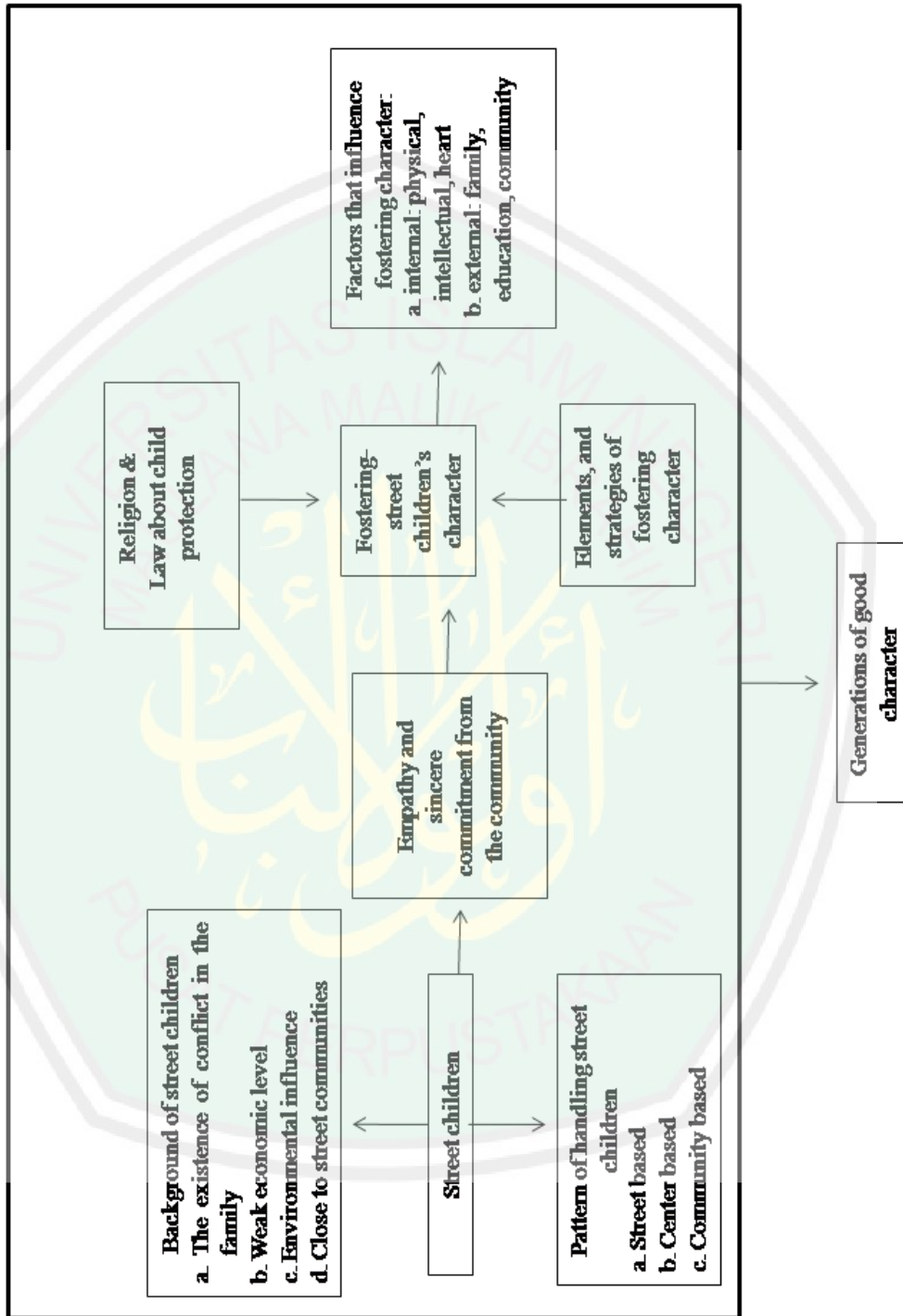


Figure 2.3 Research Roadmap

CHAPTER III

RESEARCH METHODOLOGY

A. Approach and Research Type

The purpose of this study is to understand the phenomenon of an *pondok pesantren* in conducting fostering-street children's character. Hence, in conducting this study, the researcher uses qualitative research approach.

As Denzin and Lincoln wrote, "Qualitative research is a field of inquiry in its own right. It crosscuts disciplines, fields, and subject matter. A complex, interconnected family of terms, concepts, and assumption surround [sic] the term *qualitative research*".²¹¹

In general, the main purpose of qualitative research is to provide an in-depth description and understanding of the human experience. It is about human experience. The purpose of qualitative research is to describe, understand, and interpret human phenomena, human interaction, or human discourse sometimes phenomena, interaction, and discourse are intertwined.²¹²

Researcher uses qualitative research as a reference process in the implementation of research in the field, because with qualitative research approach will produce data in the form of words, as the characteristics that exist in qualitative research.

²¹¹ Denzin & Lincoln, as cited in Catherine Marshall & Gretchen B. Rossman, *Designing Qualitative Research Fifth Edition*, (California: SAGE Publications, Inc., 2011), p. 2.

²¹² Marilyn Lichtman, *Qualitative Research in Education: A User's Guide 3rd Editon*, (California: SAGE Publications, Inc, 2013), p. 17.

Then, research type used is case study. According to Robert K. Yin, in general, case studies are the preferred strategy when “how” or “why” questions are being posed, when the investigator has little control over events, and when the focus is on a contemporary phenomenon within some real-life context.²¹³ It is a very useful design when exploring an area where little is known or where you want to have a holistic understanding of the situation, phenomenon, episode, site, group or community.²¹⁴

This study concerns about the phenomenon of fostering-street children character conducted in Pondok Pesantren Salafiyah Sabilul Hikmah which is designed by using case study, so the researcher try to look deeply about the topic studied in Pondok Pesantren Salafiyah Sabilul Hikmah.

B. Attendance of the Researcher

Because this research use qualitative research approach, the researcher is the primary instrument of data collection and analysis.

The researcher plays a pivotal role in qualitative research process. Data are collected, information is gathered, settings are viewed, and realities are constructed through his or her eyes and ears. Further, the qualitative researcher is responsible for analyzing the data through an iterative process that moves back and forth between data collected and data analyzed. And finally, the qualitative researcher interprets and make sense of data.²¹⁵

²¹³ Robert K. Yin, *Case study research: Design and Methods Applied Social Research Series Vol. 5*, (London: Sage, 1989), p. 1.

²¹⁴ Ranjit Kumar, *Research Methodology A Step-by-step Guide for Beginners Fourth Edition*, (London: Sage, 2014), p. 155.

²¹⁵ Coffey & Atkinson, as cited in Marilyn Linchtman, *op.cit.*, p. 21.

The presence of the researcher is the main instrument in the process of data collection. This is realized by the researcher by observing and dialogue directly with several parties and related elements. This means that the researcher directly blend into the community.

C. Setting of the Research

Research of fostering-street children's character conduct in Pondok Pesantren Salafiyah Sabilul Hikmah Malang located at Jl. Polowijen I / 190 RT 04 RW 02 Blimbing District, Malang City. The reason for choosing the location because Pondok Pesantren Salafiyah Sabilul Hikmah Malang was established as a place to study and practice of street children students (*santri*) who have moral defects.

From here the researchers tried to lift a problem that according to the researcher worthy to be examined is about how the fostering-street children's character in Pondok Pesantren Salafiyah Sabilul Hikmah Malang. Because usually *pondok pesantren* has normal students, not street children. Therefore, this *pondok pesantren* is different from others.

The existence of street children who have bad behavior gives a special burden to people's lives. At some level, their existence is very troubling. Pondok Pesantren Salafiyah Sabilul Hikmah Malang has and always strives to carry out fostering-street children's character as an effort to reduce the burden of the community.

D. Data and Data Sources

The data source consists of two kinds:

1. Core data

Core data sources that have been gathered can provide insight into the research question/s and hypotheses under investigation. These are also referred to as primary sources within the literature. They are valuable forms of data as the information they supply is typically first-hand from the participants within the research.²¹⁶

In this study, the primary data obtained by researcher is field notes during times of observation, the result of interviews with the caregiver and teachers of Pondok Pesantren Salafiyah Sabilul Hikmah Malang who are responsible for fostering-street children's character, and the results of interviews with street children students in Pondok Pesantren Salafiyah Sabilul Hikmah Malang.

2. Support data

Support data sources can work to support the information and insight that core data sources present. These data are sometimes referred to as secondary data sources in the literature. Such data can be used to add description and depth to the focus of the research and support researchers as they begin to formulate a response to their research question and hypotheses. Examples of such data sources available to educators could

²¹⁶ Lisa Kervin, et al, *Research for Educators*, (Victoria: Thomson Social Science Press, 2006), p. 118.

include school documents, newspaper, reports or recounts of events (such as meeting).²¹⁷

In this study, researchers used secondary data to complete the primary data that has been obtained. The secondary data are official documents of *pondok pesantren*, such as demographic condition, organizational structure, vision and mission statements, regulation documents of *pondok pesantren*, curriculum documents, daily schedule of street children student, and also use personal documentation in the form of photographs.

E. Data Collection Methods

The data collection methods that the researcher use in this study are:

1. Observation

Observation is one way to collect primary data, it is purposeful, systematic and selective way of watching and listening to an interaction or phenomenon as it take place.²¹⁸ One of the observable situations is the study of the behavior or personality traits of an individual.

In doing the observation, the researcher uses direct observation or participant observation. According to Ranjit Kumar,

Participant observation is when you, as a researcher, participate in the activities of the group being observed, in the some manner as its members, with or without their knowing that they are being observed.²¹⁹

The observation technique used is direct observation, this means the researcher directly involved in activities of fostering-street children's

²¹⁷ *Ibid.*

²¹⁸ Ranjit Kumar, *op.cit*, p. 173.

²¹⁹ *Ibid.*, p. 173-174.

character at Pondok Pesantren Salafiyah Sabilul Hikmah Malang to get data. This is done to develop a closer interaction with the member group or live in the situation we examine.

With the observation method, the authors make observations by coming directly to Pondok Pesantren Salafiyah Sabilul Hikmah Malang and looking for data about the general state of the research location. The data needed is the condition of Pondok Pesantren Salafiyah Sabilul Hikmah environment, the attitude or behavior of the students of street children in every day, the activities in the *pondok pesantren*, and fostering-street children's character activities in the classroom or in the *pondok pesantren* environment.

2. Interview

Interviews are often used to gather information or data from people.

Hollway in Alison mentioned the latin prefix *inter* (meaning *between* or *among*) suggests an exchange of *view*, that is far from being a process where 'you ask, they answer, and then you know'.²²⁰ Kvale in Marshall describes qualitative interviews as "a construction site of knowledge", where two (or more) individuals discuss a "theme of mutual interest".²²¹

This interview was conducted to obtain data about the problems related to Pondok Pesantren Salafiyah Sabilul Hikmah. The source of information or informants are the caregiver of *pondok pesantren*, teachers, and street children students in Pondok Pesantren Salafiyah Sabilul Hikmah.

²²⁰ Alison Poyner (Ed.), *Understanding Research with Children and Young People*, (London: SAGE Publications Ltd, 2014), p. 137.

²²¹ Catherine Marshall & Gretchen B. Rossman, *op.cit*, p. 142.

The researcher conducts an interview method to find out how the fostering-street children's character, how the the impact, and what are the factors supporting and inhibiting in carrying out the fostering-street children's character, and also it's problem-solving.

To obtain the data, the researcher uses a semi-structured interview technique, which is considered a bit flexible to insert new questions in the middle of the interview.

For smaller research cohorts, semi-structured interviews offer a more flexible approach, where the interviewer starts with a set of questions which provide a 'backbone' for the interview, but may use this flexibly, adding in new questions where appropriate. The interviewer is therefore free to formulate new questions spontaneously in response to the answer given. This interplay more closely resembles the ebb and flow of everyday exchanges, and thus, despite the interviewer having pre-set list of questions to which they refer, it can help both interviewee and interviewer to relax and result in more personalized responses, opening up areas of enquiry that emerge from the participants' rather than from the researcher's preconceptions.²²² Thus, the interview data is expected to be more complete.

3. Documents

All organisation produce documents that can be traced; these can be cyrrent or archival. There has been some discussion within the literature

²²² Alison Poyner (Ed.), *op.cit.*, p. 140.

about the validity of documents as a source of data.²²³ Collection of documents can be of three specific types:

1. Internal documents;
2. External communications;
3. Student records and personnel files.²²⁴

Documents that can be used as forms of data can be both paper-based and electronic, including items such as minutes of meeting, policies, newsletters, students' records, mission statements, syllabus documents, directives from organizations (such as Department of Education), email and written correspondence, and codes of conduct within particular sites.²²⁵ The documentation method the author uses to obtain information that can not be obtained from other methods. In the implementation, the authors look at the archives and records needed, including about the history of the founding of Pondok Pesantren Salafiyah Sabilul Hikmah Malang, organizational structure, vision and mission statements, activities in Pondok Pesantren Salafiyah Sabilul Hikmah Malang, facilities and infrastructure of *pondok pesantren*, and schedules of student activities.

F. Sampling Strategy

The purpose of sampling in qualitative research is to gain in-depth knowledge about a situation/event/episode or to know as much as possible

²²³ Bogdan & Biklen, *Qualitative Research for Education*, as cited in Lisa Kervin, et al, *op.cit.*, p. 91.

²²⁴ *Ibid.*

²²⁵ *Ibid.*

about different aspects of an individual on the assumption that the individual is typical of the group and hence will provide insight into the group.²²⁶

In this research, researcher uses judgemental sampling or purposive sampling to select informants. Ranjit Kumar explained,

The primary consideration in purposive sampling is your judgement as to who can provide the best information to achieve the objectives of your study. You as a researcher only go to those people who in your opinion are likely to have the required information and be willing to share it with you. This type of sampling is extremely useful when you want to construct a historical reality, describe a phenomenon or develop something about which only a little is known. This sampling strategy is more common in qualitative research....²²⁷

It is proposed to use judgemental or purposive sampling strategy to select the informants, they are the caregiver of Pondok Pesantren Salafiyah Sabilul Hikmah, teachers, and street children students. On the basis discussion before, those informants are expected to be informant-rich in fostering- street children's character and will be selected to be interviewed.

Ranjit Kumar also provided explanation that during the data collection phase, researcher waits to reach a point of data saturation. When researcher is not getting new information or it is negligible, it is assumed researcher has reached a data saturation point and researcher stops collecting additional information.²²⁸

²²⁶ Ranjit Kumar, *op.cit.*, p. 228.

²²⁷ *Ibid.*, p. 244.

²²⁸ *Ibid.*, p. 229.

G. Data Analysis

Strauss and Corbin in Marshall and Rossman stated that qualitative data analysis is a search for general statements about relationships and underlying themes; it explores and describes and builds grounded theory.²²⁹

In analysing process, researchers used Miles and Huberman analysis model. According to Miles and Huberman, following are the major components of qualitative data analysis :

1. Data Reduction

First, the mass of data has to be organized and somehow meaningfully reduced or reconfigured. Miles and Huberman describe this first of their three elements of qualitative data analysis as data reduction. “Data reduction refers to the process of selecting, focusing, simplifying, abstracting, and transforming the data that appear in written up field notes or transcriptions.” Not only do the data need to be condensed for the sake of manageability, they also have to be transformed so they can be made intelligible in terms of the issues being addressed.²³⁰

2. Data Display

Data display is the second element or level in Miles and Huberman's model of qualitative data analysis. Data display goes a step beyond data reduction to provide “an organized, compressed assembly of information that permits conclusion drawing...” A display can be an extended piece of

²²⁹ Catherine Marshall & Gretchen B. Rossman, *op.cit.*, p. 207.

²³⁰ Joy Frechtling (Eds.), *User-Friendly Handbook for Mixed Method Evaluations*, Division of Research, Evaluation and Communication National Science Foundation, August 1997, (https://www.nsf.gov/pubs/1997/nsf97153/chap_4.htm accessed at 28 May 2018 at 21.19 WIB).

text or a diagram, chart, or matrix that provides a new way of arranging and thinking about the more textually embedded data.²³¹

3. Conclusion Drawing and Verification

This activity is the third element of qualitative analysis. Conclusion drawing involves stepping back to consider what the analyzed data mean and to assess their implications for the questions at hand. Verification, integrally linked to conclusion drawing, entails revisiting the data as many times as necessary to cross-check or verify these emergent conclusions. Miles and Huberman stated “The meanings emerging from the data have to be tested for their plausibility, their sturdiness, their ‘confirmability’ - that is, their validity”. Validity means something different in this context than in quantitative evaluation, where it is a technical term that refers quite specifically to whether a given construct measures what it purports to measure. Here validity encompasses a much broader concern for whether the conclusions being drawn from the data are credible, defensible, warranted, and able to withstand alternative explanations.²³²

H. Data Validity

In analyzing qualitative data, the researcher must also test the validity of the data. Gibbs cited in Creswell “*qualitative validity means that researcher checks for the accuracy of the findings by employing certain procedures*”.²³³

²³¹ *Ibid.*

²³² *Ibid.*

²³³ John W. Creswell, *Research Design: Qualitative, Quantitative, and Mixed Methods Approaches 4th Edition*, (Thousand Oaks, California: SAGE Publication, Inc, 2014), p. 201.

There are some qualitative validity strategies, but here researcher chose to use triangulation.

Triangulation is the comparison of multiple data sources to build a coherent analysis of data.²³⁴ According to Patton, triangulation can occur in different ways, including the following:

1. Data triangulation where data sources are compared and contrasted with each other;
2. Investigator triangulation where the researcher shares data with participants, other researchers and critical friends; and
3. Theory triangulation where different perspectives that emerge from the gathered data are compared and contrasted.²³⁵

In analyzing data, this research will use the number one data triangulation, which is data sources are compared and contrasted with each other. Therefore, the existence of triangulation of data in the form of observation, interviews, and documentation can strengthen the data obtained and validity in data.

I. Research Procedure

1. Planning a research study
 - a. Formulating research problem
 - b. Conceptualising a research design
 - c. Completing the research permission to Pondok Pesantren Salafiyah

Sabilul Hikmah Malang

²³⁴ Lisa Kervin, et al, *op.cit.*, p. 87.

²³⁵ *Ibid.*

- d. Constructing an instrument for data collection
 - e. Selecting informants
 - f. Writing a research proposal
2. Conducting a research study
 - a. Collecting data, through observation, interview, and documents
 - b. Processing and displaying data
 3. Writing a research report



CHAPTER IV

DATA EXPOSURE AND RESEARCH RESULT

A. Data Exposure

1. Identity of Pondok Pesantren Salafiyah Sabilul Hikmah Malang

Pondok Pesantren Salafiyah Sabilul Hikmah was founded in 2006. It is a *salafiyah pondok pesantren* located in Jl. Polowijen I/190 Rt. 04 Rw. 02 Blimbing district Malang city. In 2012, the *pondok pesantren* has been officially registered by the Ministry of Religious Affairs Malang with statistic numbers 510035730069.²³⁶

2. Profile of Pondok Pesantren Salafiyah Sabilul Hikmah Malang

Pondok Pesantren Salafiyah Sabilul Hikmah is a social foundation. It was established on April 9, 2010, as a place of learning and practice for the students/children who need direction and guidance to live in the society, especially abandoned street children.

The *pondok pesantren* was founded in 2006 by Gus Ubaidillah Hamid as leader of *Jama'ah Shalawat Sabilul Hikmah* for Malang city and in 2012, it began to be registered as an official *pondok pesantren* in accordance with the provisions of the Government of the Republic of Indonesia.

Over time, *Jama'ah Sholawat Sabilul Hikmah* conducted several social activities, one of the activities was a concern for street children who

²³⁶ Documentation of Pondok Pesantren Salafiyah Sabilul Hikmah, December 19, 2018.

were often found doing negative activities on the streets, especially in the area of Malang city. In response to these issues, the founders of Pondok Pesantren Salafiyah Sabilul Hikmah motivated to carry out several Islamic approaches slowly in the daily lives of students in hopes they will feel home and welcome in this *pondok pesantren*. They aimed for their *pondok pesantren* to provide supervision and keep children away from negative activities on the street and provide Islamic education so they can be better than before.²³⁷

3. Vision and Mission of Pondok Pesantren Salafiyah Sabilul Hikmah Malang

Vision: Fostering skills, improving human resources skills and Islamic education including practice in daily life.

Mission: Educating, fostering and cadre children in need with the Islamic education system at *pondok pesantren* and *Madrasah Diniyah*.²³⁸

B. Research Result

1. Fostering-street Children's Character in Pondok Pesantren Salafiyah Sabilul Hikmah

Fostering-street children's character in Pondok Pesantren Salafiyah Sabilul Hikmah cannot be separated from the background of the current character problems. The presence of various cases involving street children is one of the examples. In the discussion on fostering-character,

²³⁷ *Ibid.*

²³⁸ *Ibid.*

Gus Ubaidillah explained about the background of the character of street children who later became students in this *pondok pesantren*.

Gus Ubaidillah, caregiver and teacher of Pondok Pesantren Salafiyah

Sabilul Hikmah stated:

*Latar belakangnya ya mereka adalah anak-anak jalanan yang rata-rata terdiri dari keluarga broken home, kemudian juga anak-anak yang juga terpengaruh oleh lingkungan, ini kan latar belakang mereka. Kemudian mereka juga anak-anak yang di eksploitasi oleh orang tua, atau sindikat-sindikat yang lain.*²³⁹

(Their background is street children who on average come from broken home families, then children who are affected by the environment. These are their backgrounds. Then they are also children who are exploited by parents or other syndicates.)

The main problem and the most fundamental root for fostering-character is the bad character of street children. In the opinion of Gus Ubaidillah, fostering-character must be implemented immediately by considering street children's good potential. He stated:

*Ya mereka adalah anak-anak bangsa, mereka juga anak-anak yang orangtuanya yang berlatar belakang juga punya agama, ya kan? Dan perilakunya yang sudah menyimpang dari norma-norma agama, kemudian mereka juga melakukan hal-hal yang negatif, yang memang mereka adalah ya kalau bisa dididik kenapa tidak?*²⁴⁰

(Yes, they are children of the nation, they are also children with parents who have a religious background, right? and their behavior has deviated from religious norms, then they also do negative things. Indeed if they can be educated, then why not?)

Ustadzah Fela as the teacher at Pondok Pesantren Salafiyah Sabilul

Hikmah was interviewed. She believes that the character of street children must be fostered because some of them are still good, but they are easily

²³⁹ Interview with Gus Ubaidillah, Caregiver and Teacher in Pondok Pesantren Salafiyah Sabilul Hikmah, December 17, 2018.

²⁴⁰ *Ibid.*

influenced by bad things and lack of consideration in doing things.

Ustadzah Fela stated:

Karena itu mbak, nggak semua akhlaknya anak jalanan itu kan akhlaknya jelek itu enggak. Jadi itu ada yang baik, terus ada yang sopan, ada yang bandel, makanya harus cepet-cepet dibina. Soale itu kalau anak jalanan itu nggak mandang itu sudah tua itu masih muda, nggak mandang. Jadi lek anak jalanan iku kalau misalkan nggarai ya uwes. Langsung di urus. Nggak mandang itu tua, nggak.²⁴¹

(Because of that, Ms., not all characters of street children are bad. So some are good, polite, stubborn, so they must be fostered. The reason is street children did not see someone was old (or) still young, they did not look at it. So as a street children, if someone is annoying, he is directly acted upon. They don't look at it.)

From the previous statement, it was explained about the background of the character of street children. From here, the *pondok pesantren* can analyze the most reasonable strategies and characters that must be taught to them. Fostering character is trying to be carried out through understanding in a student's mind, heart, and behavior. While characters developed are student's relationship to God, to themselves, to others, and the environment. Gus Ubaidillah stated:

Ya dalam segala hal, dalam semuanya, dalam perilaku, dalam karakternya, sifat-sifatnya, kemudian dalam pemahamannya, dalam mereka berhubungan dengan dirinya dengan Tuhannya, hubungan mereka dengan sesama manusia, dengan orang lain, dengan lingkungan. Semua itu adalah membutuhkan karakter-karakter yang baik, perilaku-perilaku yang baik.²⁴²

(Yes in all things, in everything, in their behavior, in their character, in their characteristics, then in their understanding, in their relationship with themselves, with their God, their relationship with fellow humans, with other people, with the environment. Those require good characters and good behaviors.)

²⁴¹ Interview with Ustadzah Fela, Teacher in Pondok Pesantren Salafiyah Sabilul Hikmah, December 22, 2018.

²⁴² Gus Ubaidillah, *op.cit.*, December 17, 2018.

Ustadzah Fela strengthen the statement of Gus Ubaidillah above. She stated:

*Mungkin sabar. Terus hubungan dengan Tuhan, orang lain dan lingkungan itu juga dikembangkan iya.*²⁴³
(Maybe be patient. Then the relationship with God, other people and the environment are also developed.)

To foster character, Pondok Pesantren Salafiyah Sabilul Hikmah has presented various activities to help students. Students are not only taught theories but also practiced in a real way so they understand and experience what is learned. This explanation was stated by Gus Ubaidillah,

*Kalau di pondok ini kita ajari saja. Kita ajari pelajaran akhlak, kemudian kita harus memberikan contoh-contoh yang baik, gitu. Kemudian kita mengarahkan dari hal-hal yang dianggap itu menurut dia itu baik padahal itu tidak baik, ya kan? dari kebiasaan-kebiasaan yang ada di jalan yang semuanya yang negatif dianggap baik. Ya itu kita arahkan kepada bahwasanya itu adalah salah. Dan bukan hanya kita mengatakan salah, akan tetapi kita harus bisa menunjukkan dengan benar. Bukan hanya dengan mengatakan hal yang benar, akan tetapi kita harus mencontohi dengan hal yang benar.*²⁴⁴

(In this *pondok pesantren*, we just teach it. We teach character lessons then we have to give good examples. That's it. Then we direct them from activities they considered to be good but bad, right? From all negative habits on the street they considered good. Yes, we direct them that those are wrong. We don't just say it is wrong, but we must be able to show it correctly. We don't just say it is right, but we must be able to behave accordingly.)

Furthermore, each activity in this *pondok pesantren* involves good character elements, namely moral knowing, moral feeling and moral action which helps students to be able to distinguish what is good, believe what is good, and then do what is good. This can be interpreted that the *pondok*

²⁴³ Ustadzah Fela, *op.cit.*, December 22, 2018.

²⁴⁴ Gus Ubaidillah, *op.cit.*, December 17, 2018.

pesantren always fosters character with habits in thinking, habits in feeling, and habits in doing what is good.

In moral knowing, this *pondok pesantren* assist students aware of good and bad characters. Gus Ubaidillah stated:

Ya perilakunya dari setiap harinya kan mereka ketika pertama kali masuk semuanya perilakunya buruk. Semuanya perilakunya buruk dan itu harus segera dirubah dari sedikit demi sedikit, dari segi pengawasan, dari segi pendampingan, dari segi hal apapun mulai dari dia tidur, mulai dia mandi, mulai dia makan, sampai dia berkomunikasi dengan temannya, berkomunikasi dengan orang lain, kemudian dari perilaku tentang kebersihannya, semua itu adalah pembentukan karakter yang semula mereka sama sekali tidak menghiraukan.²⁴⁵

(Yes, they behaved badly when they first joined. All their behavior are bad and it must be changed little by little, in term of supervision, in term of assistance, in term of anything start from sleep, take a bath, eat, communicate with friends, communicate with others, and their clean behavior. Those are character formation that they initially ignored.)

Ustad Arafat as the teacher at Pondok Pesantren Salafiyah Sabilul Hikmah was interviewed. He explained more about how to assist in teaching what is right. Ustad Arafat stated:

Untuk membedakan suatu perilaku baik dan buruk kepada santri ya satu, dari waktu. Tentang jadwal pondok seperti jamaah atau tidak jamaah, itu sudah melihat karakter mereka baik atau buruk. Dari segi itu ya. Yang kedua, dari taat peraturan. Taat peraturan, peraturannya ditaati, baik. Kalau nggak ditaati, kan kelihatan nanti siapa yang kena takzir hukuman siapa, yang kena marah siapa. Seperti itu. Jadi dari situ sudah terlihat suasana mentaati peraturan atau tidak, baik apa enggak. Anaknya itu dilihat dari jadwal, dilihat dari waktu, dilihat dari pelajaran, rajin apa tidak, mbulet apa tidak, disuruh mandi apa tidak, seperti itu, wudhu apa tidak.²⁴⁶

(To show students how to distinguish between good and bad behavior, yes first, from time. It's about the schedule of *pondok pesantren* such as prayer in the congregation or not. It has seen their

²⁴⁵ *Ibid.*

²⁴⁶ Ustad Arafat, *op.cit.*, December 19, 2018.

character are good or bad, from that view. Second, from their obedience to regulations. Obey the rules, they obeyed the rules. Good. If it is not obeyed, it will be seen who gets the punishment and who gets angry. Like that. So from there, it seems the rules are obeyed or not, good or bad. Children's behavior is seen from the schedule, seen from the time, seen from teaching and learning, they are diligent or not, difficult or not, told to take a bath or not, like that, take ablution or not.)

The *pondok pesantren* also provides warnings and advice to make students understand how to behave if students encounter a bad situation.

Gus Ubaidillah stated:

*Kita ingatkan saja, kita ingatkan. Tidak semua kita itu selalu istilahnya memberikan apa ya, memberikan arahan-arahan, tidak. Akan tetapi, kadang-kadang kita biarkan hal yang buruk itu, ya kan? tapi sekiranya itu hal yang menyolok atau yang dampaknya kurang baik, terlalu kurang baik, baru kita ingatkan. Dari hal yang besar yang harus awal kita ingatkan, kemudian nanti dari yang kecil mereka bisa mampu bisa menerima dengan baik.*²⁴⁷

(We just remind them, we remind them. We don't always give directions. We do not. But sometimes we let bad things happen, right? If it was too flashy or had a bad effect, too bad, then we remind them. From the beginning we have to remind them of the big things, then later they can accept small things well.)

When Ustadzah Fela asked the same question, she responded:

*Ya gitu dituturi dulu mbak, dituturi, kaya dibilangi. Lihat kondisinya pas itu lo, yaapa ya mbak, dadi meskipun ga onok contone koyo berkelahi, ngono wes diomongi.*²⁴⁸

(Yes, I directed them first, Ms., I directed them, like explaining. I saw how their condition at that time, so even though there were no examples such as fighting, these things were explained.)

Student A was also interviewed. When asked if he had noticed how teachers taught students when they found a bad situation, he responded,

²⁴⁷ Gus Ubaidillah, *op.cit.*, December 17, 2018.

²⁴⁸ Ustadzah Fela, *op.cit.*, December 22, 2018.

“Ya ditegur mbak, dimarahi, demi kebaikan kok.”²⁴⁹ (Yes I was reprimanded, Ms., scolded, that’s the best for me.)

The *pondok pesantren* conduct teaching and learning about character and self-reflection to make students understand others. Gus Ubaidillah stated:

*Kan disini ada pembelajaran kitab akhlak, bahwasanya semua manusia punya hak. Kamu punya hak, manusia yang lain juga punya hak. Kita jelaskan tentang hak-haknya meruka, kemudian kita juga menjelaskan tentang hak-haknya orang lain. Haknya diri sendiri adalah bisa menjaga dirinya sendiri dengan baik. Haknya orang lain harus bisa menghargai terhadap orang lain, seperti itu. Jadi tidak hal yang rumit-rumit, hal-hal yang mudah saja. Sering kita gambarkan, sering kita kembalikan kita berikan gambaran-gambaran yang akan dikembalikan kepada dirinya. Ketika kamu menyakiti orang, itu perasaannya ya, kemudian sakitnya, seperti sama dengan apabila kamu disakiti oleh orang lain. Jadi seperti itu, digambarkan, sehingga mereka akan berfikir dengan sendirinya., seperti itu.*²⁵⁰

(Here (*pondok pesantren*) provided learning about the book of character, that all humans have rights. You have rights, other people also have rights. We explain their rights then we also explain the other rights. Self-right is to be able to take good care of ourselves. The right of others is to be able to respect others, like that. So it’s not complicated things, but easy. We often describe, we often return to them, we give illustrations that are returned to them. When you hurt people, how they feel, then how they hurt, just like you were hurt by someone else. So it’s like that, illustrated, so they will think by themselves, like that.)

When student A was asked how the teacher help them to understand others, he confirmed the statement of Gus Ubaidillah and provided an example. He stated:

Memahami orang lain, yo nganu mbak, lek mamahami orang lain harus memahami diri sendiri mbak. Misale koyo biasane kan arek-arek kan ditarik-tarik ngono kan. Mukul-mukulan. Mari ngono kan

²⁴⁹ Interview with A, Student of Pondok Pesantren Salafiyah Sabilul Hikmah, December 22, 2018.

²⁵⁰ Gus Ubaidillah, *op.cit.*, December 17, 2018.

*lek misale, moro-moro, yo aku kudu ngrasakno awakku dewe, lek aku nek posisi e arek iku yaopo.*²⁵¹

(Understanding other people, it is like if I want to understand other people I must understand myself (first), Ms. for example, the habits of children who pull their friends. They hit each other. After that example incident, I suddenly had to feel myself, what if I was in the position of the child (who was pull and hit).

This *pondok pesantren* conducts learning and examples of good practice to help students understand the reasons why they must have good character. He stated:

*Dari profesi saya sebagai ustad memang satu, memahaminya mereka dari pelajaran. Yang kedua praktek sesama teman, terus ustad dan pengasuh, jadi di lingkungan juga mereka diajarkan berperilaku baik. Satu, jangan bengak bengok, jangan teriak-teriak, memang harus diajarkan seperti itu. Jadi mengamalkan akhlak baik itu banyak modelnya. Jadi modelnya itu satu, ya komunikasi. Didalam pembelajaran juga ya akhlak yang baik dilarang ngobrol sendiri, menghadap ke papan tulis, ya sudah mengamalkan mereka. Sedikit demi sedikit sudah mengamalkan.*²⁵²

(From my profession as a teacher, indeed first, they understood it from the lesson. Second, the practice of fellow friends, teachers, and caregiver. So, in their environment, they are also taught to behave well. One, don't talk too loudly, don't scream, it must be taught to them. So, there are many models to practice good characters. So, the first model is communication. In learning also the good character includes being prohibited from chatting, facing the board, they have practiced it. Little by little they have practiced.)

Similar statement stated by Gus Ubaidillah,

*Ya kita langsung menunjukkan memberikan contoh-contoh yang baik, kita harus mempunyai amaliyah-amaliyah yang baik yang bisa dijalankan setiap hari, seperti mereka harus diajarkan pendidikan ngaji, kemudian pemahaman-pemahaman agama yang baik, kemudian cara beribadah yang baik, seperti itu. Maka ketika mereka dengan kebiasaan-kebiasaan itu, semuanya dengan kebiasaan mereka akan dengan sendirinya menjadi anak yang baik.*²⁵³

(Yes, we directly show and provide good examples. We must have good activities that can be carried out every day, such as they must

²⁵¹ A, *op.cit.*, December 22, 2018.

²⁵² Ustad Arafat, *op.cit.*, December 19, 2018.

²⁵³ Gus Ubaidillah, *op.cit.*, December 17, 2018.

be taught the education of recitation, then good understandings of religion, then how to worship properly, like that. So when they are used to these habits, naturally they will become good children.)

This *pondok pesantren* teaches students how to decide to act in a situation. When Ustad Arafat was asked how he taught decision-making, he stated:

*Nah untuk mengambil keputusan, kan memang benar-benar mereka kami ajarkan untuk jangan mengambil informasi dari satu arah saja. Ambillah informasi ini a, b, c, mana yang benar. Jadi jangan langsung diambil keputusan seperti tindakan-tindakan yang tidak baik. Jadi harus selalu mendengarkan yang lain.*²⁵⁴

(Now to make a decision, indeed we really teach them not to take information from one perspective. Take the information, a, b, c, which one is correct. So, you do not directly make a decision such as inappropriate actions. So, you must always listen to others.)

Student S was interviewed. When asked how his teacher taught decision-making, he responded, “*Peringatan. Pertimbangan.*”²⁵⁵ (“Warning. Consideration.”) Thus, it is clear if the teacher encourages students to take information from various perspectives and consider the consequences of making a decision.

The teachers at this *pondok pesantren* provide stories about pious and good peoples and self-reflection to teach students about self-knowledge. Gus Ubaidillah stated:

*Ya mereka diingatkan, mereka disadarkan. Diberikan cerita-cerita seperti ceritanya orang-orang sholeh, orang-orang yang baik, ya, kemudian itu akan menjadi pertimbangan, kita kembalikan cerita itu kepada mereka. Apakah mereka sudah seperti itu apa belum, seperti itu.*²⁵⁶

(Yes, we remind them, we made them aware, we gave stories like stories of pious people, good peoples, yes, then that would be their

²⁵⁴ Gus Arafat, *op.cit.*, December 19, 2018.

²⁵⁵ A, *op.cit.*, December 22, 2018.

²⁵⁶ Gus Ubaidillah, *op.cit.*, December 17, 2018.

consideration. We reflect on the story to them. Have they become like (figures in the story) or not, like that.)

When student A asked if he had noticed how the teacher taught him self knowledge, he responded, “*Saya menilai diri saya sendiri mbak, introspeksi.*” (I evaluate myself, Ms., Introspection).

After identifying *pondok pesantren* activities that help students always think what is good, *pondok pesantren* also provides activities that help students to always feel about what is good. In moral feeling, this *pondok pesantren* always gives advice and direction through learning material to make students consciously have to do good. Ustad Arafat stated:

Kami selalu mengajarkan, selalu mengingatkan, bahwa anak-anak santri ini dari kecil kan sudah menentukan, tamyiz, hal baik dan buruk itu dari kecil sudah bisa menentukan ini baik ini buruk, terus kami olah lagi, kami arahkan lagi, bahwa baik dan buruk ini memang pembelajarannya memang satu, dari segi pembelajarannya ada, mana yang baik mana yang buruk, makanan yang baik makanan yang buruk mana, perilaku yang baik perilaku yang buruk mana, seperti itu ada semua. Jadi Insyaallah mereka sudah bisa membedakan yang baik dan buruk itu sudah bisa.²⁵⁷

(We always teach, always remind that students since childhood have been able to determine good and bad things. Since childhood, they have been able to determine good or bad. Then we do it again, we direct them again, that good and bad do exist in learning material, which one is good and which one is bad, which one is good food and bad food, which one is good behavior and bad behavior, everything is presented. So *Insyaallah*, they have been able to distinguish between good and bad.)

Student A and S were interviewed together. When they asked how his teacher taught conscience to act accordingly, student A responded, “Yo

²⁵⁷ Ustad Arafat, *op.cit.*, December 19, 2018.

*eman ae mbak, nyesel. Dikandani.*²⁵⁸ (Yes, I don't want to miss it, Ms. I will regret it later. I was advised.) and student S responded, "*Tetep dikandani.*"²⁵⁹ (I am still advised.)

Through the process of education and good habits, this pondok pesantren teaches students how to respect themselves. Gus Ubaidillah stated:

*Ya mereka dengan berbuat hal yang baik, ya kan? semua itu adalah tentang pendidikan. Dengan memberikan pendidikan agama yang baik, maka mereka akan berperilaku yang baik. Dengan berperilaku yang baik, maka mereka akan menjadi orang baik, kemudian mereka akan berperilaku baik kepada orang lain. Itu secara otomatis. Seperti itu.*²⁶⁰

(Yes they are doing good things, right? It is all about education. By providing good religious education, they will behave well. By behaving well, they will become good people, later they will behave well to others. It happens automatically.)

Also, when ustad Arafat asked how he taught students to value themselves, he provided some real examples. Ustad Arafat stated:

Menghargai dirinya sendiri, satu, dari kebersihan terutama. Kebersihan. Yang kedua, dari waktu, waktu dalam segi keagamaan. Jadwal keagamaan, sholat tepat waktu, itu menghargai dirinya juga, menghargai dirinya dengan Tuhannya, terus selain itu untuk menghargai dirinya itu terutama kebersihan itu, yang kedua penampilannya juga, termasuk kebersihan tadi penampilannya, potongannya, penampilannya. Yang ketiga, jadwal waktu sholat, jadwal waktu pembelajaran, dan yang terakhir di dalam kelas bagaimana. Untuk menghargai dirinya, juga bagaimana perilaku di dalam kelas itu kadang mereka ada bullian. Kadang ada bullian. Iya memang, dari sesama teman itu kadang ada bullian, mereka bagaimana untuk menyikapinya. Seperti itu. Kadang kalau bullian itu misalnya anak-anak jalanan itu tidak menerima, saling serang. Alhamdulillah mereka di dalam kelas pun sudah apa ya, stabil, enak begitu. Untuk menghargai orang lain memang butuh pembelajaran

²⁵⁸ A, *op.cit.*, December 22, 2018

²⁵⁹ Interview with S, Student of Pondok Pesantren Salafiyah Sabilul Hikmah, December 22, 2018

²⁶⁰ Gus Ubaidillah, *op.cit.*, December 17, 2018.

*lebih lanjut, tapi alhamdulillah mulai sekarang untuk kesopanan anak-anak itu alhamdulillah sekitar 70 atau 75 persen lah sudah alhamdulillah, jadi tetap dilatih-dilatih terus kesopanan.*²⁶¹

(Self-respect, first, from cleanliness. Besides, that is appearance, appearance included in cleanliness, their haircut, their appearance. Second, from time, time in terms of religion includes religious schedules, pray on time, those also respect themselves, respect themselves with their God. Third, the prayer schedule, the learning schedule, and the last how they behave in the classroom. To respect themselves, also how to behave in class, sometimes they get bullies. Sometimes bullying occurs. Yes, sometimes bullying occurs from fellow friends, then how do they respond to it, like that. Sometimes if they get bullied, for example, street children don't accept it, they attack each other. *Alhamdulillah*, they are already stable in the classroom. To respect other people does need further learning, but *Alhamdulillah*, the polite behavior of children is around 70 or 75 percent right now, *Alhamdulillah*, so polite behavior continues to be trained.)

This *pondok pesantren* also teaches empathy by sharing the experience of Gus Ubaidillah as a caregiver in helping street children. Gus Ubaidillah stated:

*Ya sama, kita ceritakan aja tentang bagaimana, kalau masalah itu kita cerita tentang diri saya kepada mereka, gitu. Kalian adalah anak-anak yang seperti itu, kenapa saya harus menolong kamu? Jadi dikasih gambaran-gambaran logisnya yang bisa diterima dengan baik oleh mereka sendiri. Seperti itu.*²⁶²

(Yes, same, when we talking about that, we tell about how I treated them. You are children like this, why should I help you? So, they are given logical illustrations that can be well received. Like that.)

When student A asked how his teacher taught empathy, he responded:

*Yo dari pengalaman. Pengalamannya Abah.*²⁶³
(Yes, from Abah-caregiver's experience.)

²⁶¹ Ustad Arafat, *op.cit.*, December 19, 2018.

²⁶² Gus Ubaidillah, *op.cit.*, December 17, 2018.

²⁶³ A, *op.cit.*, December 22, 2018

The *pondok pesantren* also tries to make students happy and comfortable in practicing every activity in the *pondok pesantren*. It aims to teach them to love the good. Gus Ubaidillah stated:

*Mencintai kebaikan, kita berikan contoh aja, diberikan contoh mengamalkan sesuatu kemudian mereka sukai sehingga mereka bisa merasakan untuk nyaman, bisa merasakan apa itu istilahnya ketenangan, kebahagiaan, seperti itu.*²⁶⁴

(Love goodness, we just give examples. We give examples of practicing something, then they like it so they can feel comfortable, can feel calm, happiness, like that.)

Student A strengthened the statement of Gus Ubaidillah. When asked how his teacher taught to love the good, he responded:

*Yo misale awakedewe seneng iku yo digawe nyaman sik mbak. Lek misal awakedewe nglakoni sholat ngono, lek gak nyaman yo gak kiro dilakoni.*²⁶⁵

(Yes, we are happy for example, we are made comfortable first, Ms. We perform praying, for example, when we are not comfortable, we will not be able to perform it.)

Identifying the character of street children who often do lies, the *pondok pesantren* tries to teach students about self-control. This *pondok pesantren* always assist them in various ways. Gus Ubaidillah stated:

Semua itu pertanyaan. Cuma anak jalanan itu adalah dimanapun dijuluki adalah raja modus. Raja berbohong. Anak yang paling suka berbohong. Semuanya itu sandiwara, semuanya istilahnya apa yang dia lakukan semuanya kayaknya merasa benar, akan tetapi yang mereka lakukan adalah salah. Dan apapun yang dia bicarakan, ketika ditanya sama orang lain, pasti itu adalah kebohongan. Seperti itu. Tidak pernah ada kejujuran disana. Untuk menjadikan mereka anak yang jujur, ya kan, kita selalu, makanya dengan pendampingan itu, setiap apa yang mereka katakan, setiap apa yang mereka janjikan kepada temannya, kepada peraturan-peraturan yang ada di pondok, itu harus selalu kita ingatkan ketika mereka berbuat kebohongan. Seperti itu. Ketika mereka berbuat bohong kemudian

²⁶⁴ Gus Ubaidillah, *op.cit.*, December 17, 2018.

²⁶⁵ A, *op.cit.*, December 22, 2018

*kita tegur, ya kan, lama-lama mereka akan tahu, lama-lama mereka akan sadar bahwasanya mereka masih suka bohong, atau ketika mereka berbuat bohong selalu ditegur maka mereka akan merasa jujur, merasa jujur ketika perilaku mereka tidak benar. Seperti itu, ngerti ya?*²⁶⁶

(That is still a question. It's just that street children everywhere are called the king of modes, king of lies. The most lying children. All of them are acting, all of what they do looks right, but what they do is wrong. And whatever they are talking about, when asked by others, it is a lie, like that. There is no honesty there. To make them honest children, right? we always assist what they say, what they have promised to their friends, to the rules that exist in *pondok pesantren*. We must always remind them when they do lies, like that. When they lie then we reprimand them, right? Time by time they will know, time by time they will realize that they still lie often, or when they lie and they are always reprimanded, then they will feel honest, feel honest when they behave not right. Like that, understand?)

Ustad Arafat added that the assistance provided linked to religion, learning matter, and motivation on how to behave correctly. He stated:

*Mengontrol diri sendiri itu dari segi keagamaan, yang kedua pembelajaran, yang ketiga mengajarkan mereka untuk mengontrol dirinya sendiri itu kami motivasi terutama kami motivasi bagaimana perilaku seperti ini, didalam ngaji seperti ini, perilaku kepada yang tua harus sopan, yang muda harus menyayangi, perilakunya seperti apa. Ketika kita menghormati kepada orang tua, pahalanya apa? Ketika kita tidak sopan kepada yang lebih tua, hukumannya apa? Jadi seperti itu, lebih ke jadi semuanya di hadits itu sudah ada.*²⁶⁷

(Self-control is from the religious aspect, the second is from learning, the third is we motivate them about how to behave, behavior in learning must be like this, behave politely to the older, behave compassionately to the young, how they should behave. When we respect parents, what is the reward? When we are disrespectful to the older, what is the punishment? So it's like that, so everything has been explained in the hadith.)

²⁶⁶ Gus Ubaidillah, *op.cit.*, December 17, 2018.

²⁶⁷ Ustad Arafat, *op.cit.*, December 19, 2018.

This *pondok pesantren* gradually provides good information and understandings so students have humility in accepting the truth and want to correct mistakes. Gus Ubaidillah stated:

Ini tadi semuanya kan proses, semuanya bertahap, jadi sedikit demi sedikit yang penting kita sampaikan aja, yang penting kita sampaikan, mereka adalah yang semula tidak pernah mendengar, atau mungkin dulu pernah pernah mengaji, pernah mendengar hal-hal yang baik, pernah sekolah, pernah belajar, kemudian selama dia dijalan akhirnya mereka menjadi anak yang nakal, yang tidak baik, ya kan, akhirnya dia lupa, akhirnya yang dilakukan hanya hal yang negatif, maka ya disini kita terapi, kita terapi terus, kita memberikan masukan informasi-informasi, pemahaman-pemahaman yang baik, sehingga mereka tau dengan hal yang baik.²⁶⁸

(Everything is a process, everything is gradual, so little by little, the important thing is we just say it, those who had never heard of, or maybe had learned before, had heard good things, had attended school, had studied, then on the road they finally become naughty children, bad children, right? Finally, he forgot, finally what he did was only a negative thing. So here we treat them, we treat them continuously, we give advice on information, good understanding, so they know the good things.)

Besides, ustad Arafat explained that teaching about this matter must begin with good communication between teachers and students, so that good understanding conveyed by the teacher are easily accepted by students. He stated:

Untuk menerima kebenaran dan untuk memperbaiki kesalahan. Satu, konsultasi. Jadi komunikasi, terutama komunikasi backgroundnya mereka apa, jujurnya mereka bagaimana, misal ini pernah begini, pernah begini, disitulah kami masuk, bahwa minuman haram, minuman khamr ini membahayakan. Dari segi agama dapat merusak hati, merusak agama, dan lain-lain, seperti itu. Tetap, awalnya komunikasi. Keluarlah nanti kejujuran mereka, dan untuk melakukan apa tadi, memperbaiki kesalahan itu setelah komunikasi baru kami ceramahi mereka, baru mereka mengerti. Seperti. Dan keluar perkataan tidak mau mengulangi lagi. Bertaubat.²⁶⁹

²⁶⁸ Gus Ubaidillah, *op.cit.*, December 17, 2018.

²⁶⁹ Ustad Arafat, *op.cit.*, December 19, 2018.

(To accept the truth and to correct mistakes, one, consultation. So communication, especially communication about their background, how they are being honest, for example, he was like this, he had done this. There we entered (by explaining) that the illegal drink, this khamr was dangerous. In terms of religion, it can damage the heart, damage religion, etc., like that. Still, initially it was communication. Their honesty will come out later, and to correct the mistake, after communicating, we lecture them, then they will understand, like that. And they say they don't want to repeat. Repentance.)

Not only organizing activities that help students always think and feel good, but this *pondok pesantren* also helps students to be active in doing good things. In moral action, this *pondok pesantren* tries to reduce students' laziness so that they have the competence or ability to do good.

Gus Ubaidillah stated:

Itu biasanya mereka tidak melakukan hal yang baik karena suatu alasan. Banyak malas. Sebenarnya mereka sudah tau, mereka sudah menunaikan tapi kadang mereka masih ya itu tadi kebiasaan-kebiasaan yang belum hilang tentang malas. Dari situ, bagaimana mereka bisa giat, bisa tidak malas dan sebagainya. Yang dibenahi adalah tentang mereka agar hilang malasnya.²⁷⁰

(Usually they don't do good things for a reason. They are too lazy. They already know, they did the activities but sometimes their lazy habits have not disappeared. Therefore, how they can be active, not lazy and so on. What is addressed is their lazy feeling.)

To achieve this, a concrete example of teacher competence in doing good is a reference for students. When student A was asked how his teacher taught competence, he responded:

Berbuat baik, yo gurune lak berbuat baik mesti. Tiru-tiru mbak. Digugu lan ditiru.²⁷¹

(Doing good, the teacher must do good things. We imitate them, Ms. Trusted and imitated.)

²⁷⁰ Gus Ubaidillah, *op.cit.*, December 17, 2018.

²⁷¹ A, *op.cit.*, December 22, 2018

Ustad Arafat explored the explanation about competence. Apparently, not only an example from the teacher, but motivation from friends also has an influence in achieving competence to do good. Ustad Arafat stated:

*Ooo, satu, dorongan teman-teman. Terkadang dorongan teman-teman kadang temannya satu yang ndak mau ikut jamaah, ikut ndak mau jamaah. Seperti itu. Jadi, dorongan teman-teman perlu. Selain pengajar mengajar, dorongan teman, motivasi teman itu perlu. Jadi temannya baca yasin, kadang ikut dia ngaji yasin. Jadi terdorong tadi.*²⁷²

(Ooo, one, support from friends. Sometimes the incitement of one friend who doesn't want to pray in congregation, he also doesn't want to pray in congregation too, like that. So, support from friends is necessary. Besides the teacher carrying out teaching and learning, support from friends, motivation from friends is necessary. So if his friend recites Yasin, sometimes he follows Yasin recitation. So he feels motivated.)

The *pondok pesantren* not only teaches students to have competencies but also encourage students to have the desire to do good by providing illustrations of future life if they do good or do bad things. Gus Ubaidillah stated:

*Kita berikan gambaran-gambaran ya, kedepan, bahwasanya mereka punya masa depan, akan punya masa depan, akan seperti ini akan seperti ini, ketika kalian tetap seperti ini maka kecil harapan seperti ini.*²⁷³

(We give illustrations of the future, that they have a future, they will have a future, it will be like this, it will be like this when you stay with this situation, then there is little hope of being like this (having a good future.)

Student A stated those illustrations can motivate them to do good.

He stated:

²⁷² Ustad Arafat, *op.cit.*, December 19, 2018.

²⁷³ Gus Ubaidillah, *op.cit.*, December 17, 2018.

*Motivasi. Soale lek kon dadi wong apik yo bebas seh, tambah ngerti. Misale koyo kate nang dalan, kan misale aku gak dadi wong apik kan ning dalan maneh, ngamen maneh mbak, lek dadi wong apik gak kiro ta, yo mik sekedar lewat. Kan udah ngerti a mbak. Dadi wong ngerti iku enak, nandi-nandi iku bebas. Soale wong iku wes ngerti lek opo-opo lek iki elek, iki apik, ngene a mbak, iso menilai dewe kan.*²⁷⁴

(Motivation. If you become a good person, you are free, you understand better. For example, I go to the streets, if I don't become a good person, I will live on the road again, busking again. If I become a good person, it can't happen, I'm just passing. I already understand. Being a person who understands a lot is fun, free to go everywhere because that person already knows this is bad, this is good, like this, you can judge by yourself.)

The *pondok pesantren* always provides good activities as a habit for students. The habits carried out in the *pondok pesantren* are quite a lot, because students start their activities at 4:30 and end at 21.30 Indonesian Western Time. Students are also required to follow all good habits schedule.²⁷⁵

All these habits are carried out continuously to create a culture and a conducive environment. Gus Ubaidillah stated:

*Kita selalu, ya kita itu, dengan di pondok pesantren maka mereka akan mempunyai budaya. Semua tergantung kepada kebiasaannya. Kalau mereka di pondok pesantren, ya, semuanya dari lingkungan. Kalau lingkungannya baik maka mereka akan melakukan yang baik, seperti itu. Di jalan pun seperti itu, kenapa mereka melakukan hal yang jelek karena lingkungannya jelek. Maka kita harus menciptakan lingkungan-lingkungan yang kondusif, yang baik, dan mereka dengan secara sadar atau tidak sadar mereka melakukan.*²⁷⁶

(We always do. By staying in *pondok pesantren* they will have a culture. It all depends on habits. If they are in *pondok pesantren*, yes, everything is influenced by the environment. If the environment is good then they will do good, like that. Even on the road, it will be like that, why do they do bad things? Because the environment is

²⁷⁴ A, *op.cit.*, December 22, 2018

²⁷⁵ Field observation in Pondok Pesantren Salafiyah Sabilul Hikmah, December 19, 2018.

²⁷⁶ Gus Ubaidillah, *op.cit.*, December 17, 2018.

bad. So we must create a conducive and good environment, and they consciously or unconsciously do (habits that become a culture.)

Then, When ustad Arafat asked the same question, he explained more about how he created a culture and a conducive environment in the classroom. Ustad Arafat stated:

Melakukan kebiasaan, satu, didalam kelas mereka harus rapi. Yang kedua sopan santun kepada sesama dan guru, jadi akhlak di dalam kelas itu ada. Jadi akhlaknya bagaimana, kalau dia itu seperti menghadap papan atau menatap ke belakang, itu termasuk baik atau buruknya. Jadi selaku pengajar memang di dalam kelas harus menata juga kebaikan disana, dan terkadang mereka juga kan suka ngobrol sendiri, tapi kan kami selalu kami arahkan. Selalu kami arahkan fokus lagi ke pembelajaran.²⁷⁷

(Carry out habits, first, they must be neat in the classroom. The second is being polite to others and teachers, so there is moral in the classroom. So, how about their character, like facing the board or looking back, it is good or bad. So as a teacher indeed in the classroom I have to manage the goodness there, and also sometimes they like to chat, but we always direct them, we always give direction to focus again on learning.)

The activities in *pondok pesantren* were also observed by the researcher. Students were active in carrying out good habits provided in the *pondok pesantren* as mentioned above. In the classroom, students behave well, they sit neatly facing the board, they wear neat clothes, and they are polite in communicating with the teacher.²⁷⁸

The daily programs of *pondok pesantrens* described by student A and student S. Student A stated:

Wah yo iku mbak, sholat subuh, ngaji tahlilan, habis isya ngaji ta'lim muataallim, sholat dzuhur, ashar dzuhur di musholla. Kalau gaada imamnya dia yang ngimami. Yang adzan siapa yang mau

²⁷⁷ Ustad Arafat, *op.cit.*, December 19, 2018.

²⁷⁸ Field observation, *op.cit.*, December 19, 2018.

*mbak. Pokoke siapa yang duluan, kan wes wudhu a, yo wis iku sing adzan. Baca yasin.*²⁷⁹

(Wow, the *subuh* prayer, the recitation of *tahlil*, after completing the *isya* prayer we learn *ta'lim muataallim*, the *dzuhur* prayer, we perform the *ashar* and *dzuhur* prayer in the mushalla. If there is no prayer leader, he becomes a prayer leader. Anyone can call to prayer. The point is who has performed ablution, he calls to prayer. Recitation of Yasin.)

Then continued with the statement of student S. He stated:

*Bersih-bersih pondok. Jam setengah 4 persiapan nata-nata bangku, kurang lebih ngaji sampai jam 5. Yang adzan cepet-cepetan, yang pujian semua bareng.*²⁸⁰

(Cleaning the *pondok pesantren*. At 15.30 we were preparing to set the table, we studied more or less until 17.00. The early bird allows to calling to prayer. All students praise together.)

Pondok Pesantren Salafiyah Sabilul Hikmah provides character-building every time. However, certain activities are scheduled systematically. Habits or activities conducted by students mentioned in Appendix 6: Daily Activities of Students.

Overall, character building in this *pondok pesantren* involves activities that encourage students to always think, feel, and do good things. But this is not enough. Choosing the right approach for character building is also important.

The approach is one of the things that influence the success of fostering character. Pondok Pesantren Salafiyah Sabilul Hikmah implements a comprehensive approach in the classroom and *pondok pesantren*.

²⁷⁹ A, *op.cit.*, December 22, 2018

²⁸⁰ S, *op.cit.*, December 22, 2018

In the classroom, several approaches have been implemented. The teachers act as a caregiver who gives respect and affection to students. Gus Ubaidillah stated:

*Dari awal itu sudah kita berikan kasih sayang, kita berikan perhatian. Sebelum mereka diajari apa, ketika mereka masih dalam masa-masa transisi, ya sudah kita berikan semua. Kita berikan kenyamanan, sehingga ketika mengajar, kalau saya mengajar ya semua diam, semua nurut, karena mereka sudah tau saya, saya juga tau mereka. Saling mengerti.*²⁸¹

(Since the beginning, we have given them love, we give them attention. Before they were taught anything, when they were still in transition, we gave it all. We give them comfort, so when in teaching and learning activities, when I'm teaching all students are quiet, obedient, because they already know me and I know them. We understand each other.)

The statement of Gus Ubaidillah was confirmed by student A and S. When student A asked about how his teacher act as caregiver, he responded, "*Ngalah-ngalahi wong tuo mbak.*"²⁸² (They are more than our parents, Ms.) While student S responded:

*Hormat dan kasih sayang banget-banget-banget. Iyo mbak ngalah-ngalahi wong tuo mbak. Opo maneh ustadzah e.*²⁸³
(They gave great respect and affection. Yes, they are more than our parents Ms., especially the *ustadzah*.)

Another approach is that teachers act as a model in doing good. Teacher behavior will be observed and used as a reference for students to do something. Gus Ubaidillah stated:

Sebetulnya begini, mereka itu punya pikiran. Mereka itu sebetulnya peka, mereka anak jalanan itu adalah anak-anak yang sudah banyak pengalaman. Usia dini, usia anak akan tetapi wawasannya dewasa. Makanya mereka adalah peka. Jadi mereka itu secara diam-diam, mereka juga memahami, mencontoh, melihat, mendengar,

²⁸¹ Gus Ubaidillah, *op.cit.*, December 17, 2018.

²⁸² A, *op.cit.* December 22, 2018

²⁸³ S, *op.cit.*, December 22, 2018

*mengamati, sehingga dengan sendirinya. Iya ustad-ustadnya melakukan hal-hal baik. Jadi seperti itu. Jadi tanpa itu tidak bisa. Jadi kalau sekedar diajari-diajari seperti itu tidak bisa, karena apa? Contohnya kecil aja, mohon maaf, 'Abah ki enak ya dadi ustad? Ga nyambut gawe duwite akeh teko dewe' kadang-kadang itu menjadi motivasi. Ketika mereka dulu ditanya apa cita-citanya macam-macam lah jawabannya. 'Kalau saya besar saya ingin membunuh ibu saya', 'kalau saya besar saya akan membunuh bapak saya'. Seperti itu. Terus 'kalau saya besar wes saya gak punya cita-cita'. Tapi setelah mereka ada disini alhamdulillah ketika ada yang bertanya, ketika dia ditanya, cita-citanya 'ingin jadi ustad, seperti abah gus'. Saya nggak tau, saya nggak tau. Maksudnya saya itu nggak pernah apa-lah apa-lah, jadi dari keinginan mereka sendiri, nggak tau dari sisi apanya saya nggak tau. Seperti itu.*²⁸⁴

(In fact, they have thoughts. They are sensitive. They are street children who have a lot of experience. Early age, children, but have an adult insight. So they are sensitive. So they secretly understand, imitate, see, hear, observe by themselves. Yes, the teachers do good things. So, it's like that. So it can't be without it. So, if they are just taught like normal children, they can't, because of what? Just a small example, I'm sorry, 'Abah is happy to be an ustad, you don't work but money comes to you'. Sometimes it becomes their motivation. When they were asked about their dream, the answers varied. 'If I grow up I want to kill my mother', 'if I grow up I will kill my father', like that. Then 'if I grow up I don't have any dreams.' But after they were here, Alhamdulillah when someone asked his dream, he said 'I want to be an ustad, like Abah Gus'. I don't know, I don't know. I mean I never told them, so it was from their own desire, I don't know what side, I don't know, like that.)

Besides, ustad Arafat provided examples of good things he did as a model for students. He stated:

Tetap, satu, kami datang ke pondok ya mengucapkan assalamualaikum, begitu, memang tidak terlihat tapi kan itu sedikit demi sedikit memberikan contoh kepada anak-anak. Terus yang kedua dalam segi berpakaian, memakai peci, memakai sarung dalam pembelajaran. Itu kadang ya untuk pembelajaran mereka juga. Kadang mereka agar kelihatan bagus rambutnya sudah di pomade, sudah ndak mau pakai kopyah kan mereka. Ya sedikit model-model kami seperti itu. Terus komunikasi kepada mereka dengan yang baik, seperti itu, karena nantinya mereka juga akan berkomunikasi kepada masyarakat. Jadi ya latihan komunikasi dengan saya.

²⁸⁴ Gus Ubaidillah, *op.cit.*, December 17, 2018.

*Bagaimana komunikasi santri dengan ustad itu bagaimana, kan biasanya sungkan, seperti itu, jadi kami ajar komunikasi. Saya ajar komunikasi.*²⁸⁵

(Still, first, we came to the *pondok pesantren* by saying *assalamualaikum*, indeed it was not visible but little by little gave an example to the children. Then the second is in dressing, wearing a prayer cap, wearing a sarong during learning. Sometimes it's a lesson for them too. Sometimes they use pomade to make their hair look good. Then they don't want to use prayer caps. Yes, there are some of our teaching models. Then, communicate well with them, like that, because later they will also communicate with the community. So they practice communicating with me. How communication between students and clerics, they usually feel awkward, like that. So we teach communication. I teach communication.)

In line with ustad Arafat, ustadzah Fela explained how she became a model for students. Ustadzah Fela stated:

*Ya sering mbak, eee aku nggak pernah pakai celana. Contone kan biasane ada yang panjang terus celana, aku bilang kalau "kita itu harus menghormati ilmu. Dengan cara berpakaian rapi. Jadi nggak dipadakno antara dolen, metu, ambek ngaji, iku bedo. Baju sing sekirane iku gak resmi, iku nggak boleh dipakek ngaji. Contone kaos nggak boleh." Aku begitu. Nggak pernah salim kalau ustadzah, soalnya cewek, iya. Tapi ya salam kalau ketemu.*²⁸⁶

(Yes often, I never wear pants. For example, usually, someone wears a tunic and pants. I said "we must respect the knowledge by dressing neatly. So, don't equate clothes to travel, hang out, and study, it's different. Don't use informal clothes to study, for example, t-shirts." I have said that. We never shake hands because ustadzah is a woman, but we say *assalamualaikum* if we meet.)

Based on the results of observations, the researcher also noted this.

The teachers give examples of being polite, greeting and shaking hands when meeting with a caregiver.²⁸⁷ Other things such as dressing politely and neatly are also examples for students.²⁸⁸

²⁸⁵ Ustad Arafat, *op.cit.*, December 19, 2018.

²⁸⁶ Ustadzah Fela, *op.cit.*, December 22, 2018.

²⁸⁷ Field Observation in Pondok Pesantren Salafiyah Sabilul Hikmah, December 17, 2018.

²⁸⁸ Field Observation, *op.cit.*, December 22, 2018.

Then, teachers act as a mentor who provides instruction and guidance through what is learned in the classroom. When ustadzah Fela was asked how she acts as a mentor, she responded, “*Ya pengertian. Pengetian-pengertian*”.²⁸⁹ (Yes by giving understanding. Understanding.)

Ustad Arafat gave further explanation about this. He stated:

*Memberikan peran mentor dan instruksi, perannya ya, kalau memang peran kami kebanyakan di dalam kelas. Peran-peran di dalam kelas. Banyak perannya di dalam kelas. Perannya itu kan ya untuk membimbing itu ya membimbing dalam apa ya, untuk membimbing kami itu memang agak sulit ya. Bimbingannya kami itu sesuai dengan pelajaran yang ada di pondok. Sesuai yang diajarkan itu sudah bimbingan semua. Jadi selain tadi kan panjengan dengar saya kan kalau pembelajaran, mereka itu kan mengeluarkan keinginannya, mengeluarkan contoh-contohnya, mengeluarkan pengalamannya mereka, pertanyaannya juga aneh-aneh. Nah ketika kita jawab halal haram dan iya dan tidak, itu nanti buat motivasi merekanya juga, makanya harus hati-hati. Makanya jangan langsung oh ini halal, mereka langsung ke jalan, seperti itu. Nah makanya kami menganalisa ini kalau seperti ini harus bagaimana, makanya kami susun sedikit demi sedikit, mereka paham ‘jadi oh ini’. Seperti itu. Jadi nggak langsung ceplos ceplos gitu. Bahaya mereka, nanti langsung turun. ‘kenapa kok kamu gini?’, ‘katanya pak ustad gini boleh’. Nah gitu, seperti itu. Jadi dari pembelajaran di kelas itu sulit memang mereka. Rawan juga untuk mereka. Seperti itu.*²⁹⁰

(Provide mentoring and instruction. We have many roles in the classroom. Roles in the classroom. Many roles in the classroom. Our role in guiding is indeed rather difficult. We guide students according to the lessons in the *pondok pesantren*, as taught, all of them are guidance. As you hear during learning, they express their desires, issue examples, share their experiences, their questions are also weird. Well, when we answer halal or haram and yes or no, it can motivate them too, so we must be careful. So we analyzed their questions, we explained little by little, they understood ‘so oh this’, like that. So it’s not directly answered. It is dangerous. They will immediately go back to the road. ‘Why are you doing this?’, ‘Ustad said we may do this.’ So, like that. So, it is difficult to handle them when learning in class. It’s also risky to them, like that.)

²⁸⁹ Ustadzah Fela, *op.cit.*, December 22, 2018.

²⁹⁰ Ustad Arafat, *op.cit.*, December 19, 2018.

Another approach used is the teachers always communicate and maintain a sense of belonging of students in the classroom. Ustad Arafat stated:

Hubungan antar siswa, satu, biasanya komunikasi. Yang kedua apa, kekompakan dalam mengajar itu satu kadang kami arahkan bacaan-bacaan Asmaul Husna, supaya mereka kompak juga, komunikasi. Seperti itu. Komunikasi bukan komunikasi yang, komunikasi dalam bacaan-bacaan nah seperti itu juga komunikasi. Terus sharing juga di dalam kelas, sesi tanya jawab.²⁹¹

(Relationships between students, first, usually communication. The second is solidarity in teaching and learning, sometimes we direct them to read Asmaul Husna so they also can be compact, communication. Like that. Communication here is not complicated. Communication in reading is also included in the communication. Continue sharing in the classroom, question and answer session.)

Furthermore, teachers always practice moral discipline. Teachers are always *istiqamah* and constantly remind and guide students to behave well. Gus Ubaidillah stated:

Bukan begitu terima dan tidak terima, semua itu adalah proses. Selalu kita ingatkan, mereka selalu juga awalnya ya melanggar juga. Seperti itu. Tapi kita sebagai apa namanya istilahnya tutor jadi apa namanya guru bagi mereka kita tidak bosan-bosan untuk selalu mengingatkan. Jadi disitu istilahnya istiqomah dalam segala hal. Intinya disitu. Istiqomah dalam segala hal. Terus menerus dalam mengingatkan, dalam membina. Intinya disitu. Istiqomah dalam menjalankan apapun.²⁹²

(It's not about receiving and not accepting, it's all a process. We always remind them. At first, they also broke the rules, like that. But we as tutors, teachers for them, are not bored to always remind them. So, the term is *istiqomah* in everything. The point is there, *istiqomah* in everything. We continuously remind and foster. The point is there, *istiqomah* in carry out anything.)

²⁹¹ *Ibid.*

²⁹² Gus Ubaidillah, *op.cit.*, December 17, 2018.

Also, ustad Arafat explained the application of character discipline in and outside the classroom. He stated:

Untuk sukarela mentaati kedisiplinan di dalam pondok, khususnya dalam pembelajaran, satu, didalam ruangan harus rapi. Terus yang kedua harus menghadap ke papan, menghadap ke ustad, tidak mengobrol sendiri, terus selain diluar pembelajaran juga menjawab salamnya ustad, terus salim sama ustad termasuk juga, terus diluar pembelajaran itu pun bertutur kata baik kepada ustad dan tanya yang baik kepada ustad.²⁹³

(To obey, discipline in *pondok pesantren*, especially in learning, first, they must be neat in the classroom. Then the second one must face the board, facing the teacher, not chatting. Then outside of learning, they also answer the teacher's greetings, including shaking hands to the teacher, saying good words to the teacher and asking good questions to the teacher.)

Another approach used is teachers involving students to participate in creating a comfortable feel for teaching and learning in the classroom.

Ustad Arafat stated:

Untuk ke santrinya biar nyaman di dalam kelas, biasanya saya kasih sesi pertanyaan. Sesi pertanyaan, terus sesi apalagi, pengalaman. Pengalamannya mereka apa saja, pernah apa saja, seperti itu. Nah terus dari situ kami jelaskan sesuai pembelajan hari itu. Seperti itu.²⁹⁴

(For students to be comfortable in the classroom, I usually give a question session. Question session, continue to experience session. What are their experiences, what have they done, like that. Well, then we explained it according to the discussion that day, like that.)

Gus Ubaidillah explained this approach must adjust to the ongoing lessons. He stated:

Memang tidak ada hal yang perlu ditegangkan, iya malah justru pembelajaran kita itu ya apapun dibuat nyanyi aja. Seperti bahasa arab, jadi lagu-lagu seperti itu. Seperti contohnya kalau bahasa arab, "man siapa anta kamu" kan begitu. Kan nyanyi-nyanyi. Sehingga mereka jahe-jahe (menyanyi dengan sedikit menari).

²⁹³ Ustad Arafat, *op.cit.*, December 19, 2018.

²⁹⁴ *Ibid.*

Kalau ngaji akhlak itu baru serius dan memberikan contoh supaya serius. Itu akhlak. Akhlak itu tidak boleh gurau. Ketika memberikan pembelajaran akhlak dengan senda gurau maka pembelajaran akhlak itu tidak akan bisa diterima dengan baik, dan tidak akan bisa masuk dengan baik. Beda metode.²⁹⁵

(Indeed there is nothing that needs to be stressed, yes any of our learning activities are made into singing. Like Arabic, the subject matter is made into songs. For example, in Arabic, “man siapa anta kamu” I sing. So students follow (singing with a little dance). When learning character, we are serious and give examples to be serious. That’s a character. We must not joke when studying characters. When delivering character learning in a joking way, character learning will not be well received, and will not be accepted properly. Different methods.)

The teachers insert character values into each lesson. From the observations made, the teachers always try to insert character values during teaching and learning. Teachers use lessons as a bridge to exploring ethical issues.²⁹⁶ Gus Ubaidillah stated:

Ya kita sering, kan kita sering, kita ibaratnya memang ini misalnya pembelajaran Al-Qur’an, ya kan, ya kita contohkan. Kita bicara sedikit jangan terlalu banyak. Kita bicara sedikit. ‘Dulu bagaimana kamu dulu, waktu pertama kali ngaji disini, dulu nggak bisa sekarang bisa. Ketika kamu nanti bisa membaca Al-Qur’an seperti itu kamu nanti orangtua kamu senang, semuanya akan senang, kamu punya modal, punya modal di masyarakat. Bisa juga menjadi amalmu kan seperti itu.’²⁹⁷

(Yes, we often, for example, study the Qur’an, right? Yes, we give an example. We only talk a little, not too much. We talk a little. ‘How did you first, when you first studied here, you can’t before, now you can. When you later can read the Qur’an, your parents will be happy, everyone will be happy. You have capital, capital in the community. Those can also be your reward’, like that.)

The researcher informed student A that his teachers had stated that they insert character values in learning. When student A was asked about it, he responded:

²⁹⁵ Gus Ubaidillah, *op.cit.*, December 17, 2018.

²⁹⁶ Field Observation, *op.cit.*, December 19, 2018.

²⁹⁷ Gus Ubaidillah, *op.cit.*, December 17, 2018.

*Selalu. Setiap ngaji kaya gitu.*²⁹⁸
(Always. Every study, they do it.)

Street children are known to have high cooperation with each other. However, this usually occurs in a negative context. In this *pondok pesantren*, the teachers direct students to cooperate with others in learning and the activities of *pondok pesantren*. Gus Ubaidillah stated:

*Sudah bisa. Sudah terbentuk apa namanya, di jalan pun sudah terbentuk kalau masalah itu. Akan tetapi dalam konteks hal yang negatif. Jadi kalau sekarang, mereka sudah bisa diarahkan.*²⁹⁹
(They already can. Already formed, even on the streets it has been formed, but in a negative context. So now, they can be directed.)

Ustad Arafat explained how he directs student cooperation in the classroom. He stated:

*Supaya mereka bekerja sama, satu, metodenya menulis. Harus bekerja sama. Jadi yang lainnya menulis, yang lainnya juga menulis. Yang kedua menggarap soal, menggarap soal-soal, pertanyaan mereka menjawabnya. Itu termasuk kerja sama juga. Jadi model-model itu. Satu-satu, berkelompok juga ada dalam pembelajaran juga ada.*³⁰⁰
(To work together, first, the method is writing. They must work together. So if others write, others also write. The second, working on the problem, working on the questions, they answer the questions. That includes cooperation too. So, we used those models. In learning, they answer one by one and in groups too.)

Teachers also encouraged students to have a conscience to do their best. In doing this, remembering students are street children who have been affected by bad things, indeed they cannot act like normal children.

Gus Ubaidillah stated:

Ya kembali lagi, untuk hal yang terbaik kita juga menyesuaikan dengan ini siapa. Kita juga tau orang. Ya kan. Kita juga tau

²⁹⁸ A, *op.cit.*, December 22, 2018

²⁹⁹ Gus Ubaidillah, *op.cit.*, December 17, 2018.

³⁰⁰ Ustad Arafat, *op.cit.*, December 19, 2018.

manusia. Ini ukurannya anak kalau kita dikasih melakukan seperti orang dewasa kan kita juga ekstrim juga. Ini nanti jadi ga baik. Kita penyesuaian aja, jadi ibaratnya sebetulnya itu nanti muncul dengan sendirinya. Itu mengalir pada anaknya sendiri, ya kan. Intinya, ketika anak itu yang paling sering melakukan kesalahan, kita ingatkan bahwasanya 'diantara teman kamu yang istilahnya sering kamu dimarahi atau diingatkan melakukan hal seperti ini adalah kamu.' Seperti itu. Mereka akan menyadari. Kalau melakukan hal yang paling apa namanya baik, terus melakukan hal yang paling baik itu apa bagi anak? Kan semuanya sudah berjalan. Semua sudah dilakukan. Tidak mungkin dengan hal yang sudah dilakukan hal yang baik, kemudian melakukan hal yang lebih baik lagi atau apa kan mereka juga tidak dimengerti, tidak diketahui, dan mereka belum saatnya. Seperti itu. Maksudnya disini juga anaknya kan bermasalah, bermasalah dengan narkoba itu, sehingga otaknya, pemikirannya tidak bisa terlalu ditekan. Semakin mereka melakukan disuruh untuk hal yang lebih, malah makin drop. Jadi yang penting berjalan aja. Jadi yang penting mereka mengalir baik, makin lama makin baik ya sudah. Pokoknya mereka bukan seperti anak yang normal dan kita harus tau. Jangan oh ini anu, mengerjakan, akhirnya dia mengeluh.³⁰¹

(Yes, back again, to do the best we also adjust to who they are. We also know people, right? We also know humans. This is a child, if we ask to do like an adult we are also extreme. This will not be good. We just adjust it, so it actually will appear automatically. It flows to children, right? In essence, when there are children who often make mistakes, we remind them by saying that 'among your friends, you are the child who is most often advised or reminded to do this' like that. They will realize. If it's about doing the best thing, what does the child know? All (activities) are running. Everything has been done. It is impossible if they have done something good, then do something better, they also do not understand, do not know, and now is not their time, like that. That is, students here have problems. They have problems with drugs, so their brains, their thoughts cannot be overemphasized. The more they do things, the more they will go down. So, what is important is that they do. So, the important thing is that they are going well, the longer the better. Anyway, they are not like normal children and we have to know. Don't 'oh this' (something new), work on it, finally he complains.)

Student A confirmed the statement. Teachers encourage students to try but not force students to their best. Student A stated:

³⁰¹ Gus Ubaidillah, *op.cit.*, December 17, 2018.

*Gak paksa. Kan sesuai kemampuane sik kan mbak. Berusaha. Berusaha yang terbaik.*³⁰²

(They did not force us. According to our capabilities, Ms. I am trying. I try to do my best.)

Furthermore, ustad Arafat added activities students were trying to do

best. He stated:

*Iya memang harus, dari nulis, mencatat itu harus bagus. Yang kedua, kan nanti kan setelah ngaji itu, pembelajaran, selalu kami nilai. Kami hargai dengan nilai mereka. Jadi nulis itu selalu saya kasih seratus, agar mereka termotivasi dan terus yang kedua hafalannya, yang ketiga istilahnya apa tadi, di dalam kelas ya itu tadi satu menulis, yang kedua membaca, untuk membaca alhamdulillah mereka mau semua, dulu nggak ada yang mau. Alhamdulillah, terus dulu jelek semua nulisnya, nggak bisa, sekarang alhamdulillah sudah bisa lurus baris, ada garisnya kan, kalau buku kan ada garisnya. Alhamdulillah sudah tertata, alhamdulillah mereka. Terus yang ketiga masalah sesi pertanyaan mereka sopan, jadi mengangkat tangan juga termasuk kesopanan di dalam kelas, jadi nggak langsung tanya, angkat tangan dulu, seperti itu. Terus kecuali pak ustadnya menanyakan pertanyaan apa menimbal 'apakah ada pertanyaan?' nah seperti itu, atau menulis juga seperti itu.*³⁰³

(Yes it must, from writing activities, they must write well. Second, after learning activities are complete, we always assess them. We appreciate them by giving numbers. So, if they have written, I always give them a hundred so they are motivated. The second is memorizing activities. For reading activities, *Alhamdulillah*, they want to read. *Alhamdulillah*, after their writing was all bad, they could not, now *Alhamdulillah* their writing could be parallel to the line, there is a line right? In the book, there is a line. *Alhamdulillah*, it was arranged, *Alhamdulillah*. Then third, about the question session, they are polite. So, raising your hand is also polite in the class, so don't directly ask, raise your hand first, like that, unless the teacher asks the question "Any questions?" like that, or writing activities also like that.)

³⁰² A, *op.cit.*, December 22, 2018.

³⁰³ Ustad Arafat, *op.cit.*, December 19, 2018.

Teachers provide several activities such as reading, asking questions, and discussion to encourage students to reflect on the character. Ustad Arafat stated:

Iya membaca, bertanya, kadang praktek juga ada. Jadi mereka itu didalam kelas itu sudah satu kelompok. Jadi disitu karakter baik mereka itu sudah merefleksikannya itu sudah memang baik. Memang mereka selalu saya ajarkan bagaimana mereka itu mentaati peraturan yang ada di kelas itu bagaimana. Mentaati peraturan itu termasuk merefleksikan juga. Jadi tanpa mereka sadari sudah mempraktikkan langsung.³⁰⁴

(Yes, read, ask, sometimes practice too. So in the classroom, they have become one group. So there they have reflected good character well. Indeed, I always teach them how to obey the rules in the classroom. Obeying the rules is included in reflecting too. So, unconsciously it has been directly practiced.)

Ustadzah Fela provided a discussion to encourage reflection of student character. Ustadzah Fela stated:

Ya saya ajak diskusi. Tapi mereka itu sering kaya bertanya, “mbak lek misale nganu iki gimana, mbak lek misale nganu iki gimana seh” komunikasi gitu lo mbak, bertanya, terbuka.³⁰⁵

(Yes, I invited them to a discussion. But they often ask, “Miss, what should I do? What if there is something like this.” Communication Ms., they ask, they are open.)

Meanwhile, some students first asked questions and continued to discuss them. Gus Ubaidillah stated:

Biasanya bertanya. Biasanya mereka tanya dan ada pembelajaran yang secara mereka tidak disadari. Misalnya sering dengan ngobrol-ngobrol, kalau biasanya didepan sini, apa duduk-duduk disini didepan, saya juga nimbrung ngobrol-ngobrol kan gitu. Kemudian kita sisipkan-sisipkan omongan-omongan yang sekiranya mereka semua menjadi lebih mengerti, seperti itu.³⁰⁶

(Usually, they ask. Usually, they ask and there is learning that they are not aware of. For example, often by chatting, usually in front of

³⁰⁴ *Ibid.*

³⁰⁵ Ustadzah Fela, *op.cit.*, December 22, 2018.

³⁰⁶ Gus Ubaidillah, *op.cit.*, December 17, 2018.

here, sitting in front of here, I also joined in chatting. Then we insert an explanation that makes them all understand better, like that.)

Another approach teaches conflict resolution to students. Gus

Ubaidillah explained how he taught conflict resolution:

Ya langsung didudukkan semuanya. Langsung kita panggil, kita tanya. Sumber permasalahannya apa, terus yang jadi masalah itu apa. Kita bahas bersama. Setelah itu, yang salah juga sensitif. Jadi harus betul-betul kita tau mana yang salah dan mana yang benar. Jadi ketika mereka salah akan tetap kita katakan salah, ketika mereka dua-duanya sama-sama salah, kita sampaikan dua-duanya salah.³⁰⁷

(Yes, everything is discussed directly. We call them directly, we ask them. What is the source of the problem, what is the problem then? We discuss it together. After that, children who make mistakes are also sensitive. So we must know which is wrong and right. So when they are wrong we will still say wrong, when they both are wrong, we say both of them are wrong.)

Then, ustad Arafat explained that teachers motivate students after the conflict resolution. He stated:

Biasanya dengan satu, ya melerai lah konflik, miskomunikasi mereka, diskomunikasi kesalahfahaman antar teman itu kami melerainya. Yang kedua kami motivasi, kami takut untuk bagaimana dosanya menggunjing, dosanya membuli, dosanya apa itu ada, jadi kami kasih motivasi, seperti itu.³⁰⁸

(Usually, first, we resolve conflicts, their communication errors. We resolve misunderstandings between friends. Second, we motivate them. We fear them by telling them about the sin of gossiping, sin of disturbing, any sin, so we motivate them, like that.)

In addition to motivation, teachers also give understanding and stories about their experiences to make students understand better.

Ustadzah Fela stated:

Ya didudukkan. Terus habis didudukkan, nanti dikasih kayak apa ya mbak, kasih pengertian gitu lo mbak. Pengertian. Setelah dikasih

³⁰⁷ *Ibid.*

³⁰⁸ Ustad Arafat, *op.cit.*, December 19, 2018.

pengertian, mungkin mereka itu koyok, mungkin dengan kayak masalah keluarga, atau masalah dipondok, misale HP ne habis dirampas sama abah, itu saya kasih cerita dulu. Pengalaman saya dulu, baru mereka nanti itu “oh iya mbak, pancen aku sing salah”. Berarti kan gitu.³⁰⁹

(Yes discussed. Then after being discussed, they were given understanding, Ms. Understanding. After being given an understanding, maybe they have problems at home or *pondok pesantren*, for example, their cellphones were seized by Abah. I gave them stories about my past experiences. After that, they will later “oh yes, Miss, I was wrong”. That means.)

The next data obtained is about the approach of *pondok pesantren* in fostering-street children’s character. *pondok pesantren* applies family principles to encourage caring outside the classroom. Gus Ubaidillah stated:

Kalau ustad-ustadnya sore mengajar, setelah itu pulang. Selain itu tidak ada. Tapi sifatnya anak-anak itu disini saya semua terjadwal. Jadi semua adalah anak-anak saya. Ketika kamu ditanya ‘siapa bapak kamu?’ ‘abah gus’, ‘siapa ibu kamu?’ ‘umik’. Ada hal apapun ya kan kamu ke orangtua, maksudnya ke saya dan umik. Mereka sering cerita ke umik, ke istri saya, misalnya ada apa ‘mik anu.....’ seperti kita bentuk kekeluargaan disini. Seperti kekeluargaan, sehingga dia merasa menjadi memiliki orangtua. Oh iya semua kita pedulikan, kita dengarkan.³¹⁰

(In the afternoon, the teacher teaches, after that they all go home. Besides that, nothing happened. But children here, all scheduled. So, all are my children. When you are asked ‘who is your father?’, ‘Abah gus’, ‘who is your mother?’, ‘Umik’. If there is anything, you have to say to your parents, I mean me and umik. They often tell Umik, to my wife, for example something happens ‘Mik this’ we are like family here. Like family, so he feels he has parents. Oh yes we care about all of them, we listen to them.)

Statement of student A strengthened statement of Gus Ubaidillah.

Through this family principle, students will feel care for others in the scope of this *pondok pesantren*. Student A stated:

³⁰⁹ Ustadzah Fela, *op.cit.*, December 22, 2018.

³¹⁰ Gus Ubaidillah, *op.cit.*, December 17, 2018.

*Sopo sing peduli ambek aku, tak pedulikno mbak. Contone ora ngganggu pas waktu istirahat mbak.*³¹¹

(Who cares about me I will care about him too, Ms. For example, I do not disturb when a friend is taking a break, Ms.)

Another approach used by *pondok pesantren* is creating a positive character culture. Gus Ubaidillah believes that the habits applied in this *pondok pesantren* have become a culture and able to develop positive characters. Gus Ubaidillah stated:

*Moral yang positif ya dengan kebiasaan. Dengan budaya santri sudah menjadikan moral yang positif. Seperti kita sering mengaji, ya kan, kemudian melakukan kegiatan baik yang lain, itu sudah menjadi ya ke lingkungan lagi. Menjadi lingkungan yang baik seperti itu.*³¹²

(Positive moral with habits. With the *santri* culture, it has made a positive moral, like we often conduct recitation, right? Then doing other good activities, it returns to the environment again. Become a good environment like that.)

Student A also believes that positive moral habits in *pondok pesantren* help students to change. Student A stated:

*Iya mbak, kalau nggak baik saya nggak akan berubah. Meskipun lantaran mbak.*³¹³

(Yes, Ms., If (the culture) isn't good, I won't change. Although because there is a reason, Ms.)

To encourage character development, *pondok pesantren* has recruited parents, surrounded communities, communities, and government as a partner. When Gus Ubaidillah was asked how *pondok pesantren* recruited parents, communities, and government, he stated:

Semua saya libatkan. Ya memang awal-awalnya masyarakat tidak mau menerima. Awal-awalnya, sehingga dulu awal-awalnya mereka itu mau berunjuk rasa mau membubarkan karena mereka kan kaget, semula yang tidak ada gini kemudian menjadi gini. Karena

³¹¹ A, *op.cit.*, December 22, 2018.

³¹² Gus Ubaidillah, *op.cit.*, December 17, 2018.

³¹³ A, *op.cit.*, December 22, 2018.

karakternya kan perilaku mereka buruk sekali. Memang saya menyadari, bahwasanya itu merisaukan dan mengganggu, dan membuat tetangga tidak nyaman. Saya menyadari, karena kalau saya tidak menyadari berarti saya yang gila. Akan tetapi, masyarakat ada yang menerima ada yang tidak. Alhamdulillah setelah mereka bisa diatasi, dikondisikan, kemudian mereka sudah perilakunya baik, semuanya menerima. Kalau di kegiatan kampung nggak boleh. Karena itu menjadi masalah juga itu, karena kampung itu juga terkoordinir, ada arisan, kecuali orang meninggal tahlil, mereka malah disuruh. 'anu, arek-arek pondok suruh ikut biar rame' itu sering. Kalau dengan orang tua siswa saya melakukan tepak juga, home visit juga, penguatan tempat, penguatan orang tua, disamping melakukan penguatan anak, disitu kita melakukan penguatan terhadap orang tua dan semua orang tuanya saya tau. Semua rumahnya saya tau, kecuali yang jauh, sumatera. Disini sering ada pelatihan-pelatihan. Kita punya musik kolaborasi, musik kolaborasi sholawat, gitu kan, terbangun, ada gitar, electune, dan ini ada kampung budaya disini kemarin juga ingin kerjasama sama kita untuk musik kolaborasi. Ada dari kampung budaya punya gamelan, disini punya terbang, kemudian ingin dijadikan satu oke kita setuju. Ya kita sering kemana-mana sudah, sudah konser dengan anak-anak jalanan sudah. Dengan pemerintah baik, dengan dinas sosial, dengan kemenag, kita sekarang menjadi kemitraan dinsos. Kita juga menerima program dari kemensos. Dan kita juga tahun 2017 juga mendapatkan penghargaan sebagai LKSA Lembaga Kesejahteraan Sosial yang mempunyai perjalanan inspiratif. Kemudian dari walikota, sekarang sudah berkembang diajungi juga dengan kerjasama dengan BNN, yang dulu kita sudah melakukan MOU dengan BNN tentang penanganan narkoba. Ya kita setiap anu selalu melakukan pengembangan-pengembangan terus. Sehingga ini ada rehabilitasi, mulai tahun ini, 2018. Narkoba, pengenalan, pembinaan narkoba, mereka tau, mereka paham, dan harganya tau.³¹⁴

(I involve them all. Yes indeed, at first the community did not want to accept. At first they did not accept, first, they would demonstrate, they wanted to dissolve because they were shocked, the ones that did not exist then became like this. Because characters of street children are very bad, indeed, I realize that it is troubling and moving, and makes neighbors uncomfortable. I realized because if I don't understand, that means I'm crazy. However, some people accept and some do not. *Alhamdulillah* after they controlled, conditioned, then their behavior is good, they are all accepted. If in village activities, they may not join. That was a problem too because the village was also coordinated, there were social gatherings, except for the

³¹⁴ Gus Ubaidillah, *op.cit.*, December 17, 2018.

recitation of tahlil, they were even told to join. 'Invite the children of *pondok pesantren* so many people will pray for them'. If I work with parents of students, I do the TEPAK program too, home visits as well, strengthen the place, strengthen parents, besides strengthening children, there we strengthen parents and I know all their parents. I know all of their houses, except those far away, Sumatra. There are often training here. We have music collaboration, *sholawat* music collaboration, *terbangan*, guitars, *electune*, and there was a cultural village yesterday also wanted collaboration with us for collaborative music. Culture village has *gamelan*, here we have *terbang*, later we want to make collaboration, we agree. Yes, we often go everywhere, have concerts with street children. We have good relations with the government, with the Social Service, with the Ministry of Religious Affairs, and we are now a Social Service partnership. We also receive programs from the Ministry of Social Affairs. And in 2017, we also get an award as an LKSA (Social Welfare Institution) that has an inspiring trip. Then from the mayor (of Malang), now it has also been developed in collaboration with the National Anti-Narcotic Agency, we have made an MOU with the National Anti-Narcotic Agency on drug handling. Yes, we always carry out continuous developments from now on, 2018. Drugs, introduction, drug coaching, they know, they understand, and they know the price.)

Furthermore, ustad Arafat explained the forms of cooperation with parents and government agencies. Ustad Arafat stated:

Ada dalam pembinaan itu dalam kerjasama dengan diluar kami. Dari orang tua itu penguatan. Jadi dinas sosial itu ada penguatan, penguatan anak dan keluarga itu ada, memang tujuan kami kan kalau pondok biasa itu itungan 10 tahun, 11 tahun, kalau untuk pondok anak jalanan, itu kembali lagi ke orang tua. Aslinya keluar dari rumah, nggak pulang, nah tujuan kami itu mendekatkan kembali, kembalikan lagi ke orang tua. Yang kedua, dari dinas-dinas alhamdulillah ada pelatihan, ada workshop, ada outbond, dari dinas sosial ya. Dari TNI pembinaan juga, motivasi juga, sharing-sharing. Selain itu dari kementerian agama juga ada. Jadi alhamdulillah semuanya mendukung.³¹⁵

(In fostering, we collaborate with various parties. We strengthen parents. We collaborate with Social Service for strengthening, strengthening children and families. It is our goal, if ordinary *pondok pesantrens* students need 10 years, 11 years of study time, but if for street children, they will return to their parents. Actually they came out of the house, did not go home, now our goal was to bring them

³¹⁵ Ustad Arafat, *op.cit.*, December 19, 2018.

back, return them to the parents. Second, from government services. From the Social Service, *Alhamdulillah* there were training, workshops and outbound activities. From the Indonesian Army, there is also guidance, motivation, and sharing. Also, there are activities from the Ministry of Religious Affairs. So *Alhamdulillah* they all supported us.)

2. The Impact of Fostering-Street Children's Character in Pondok

Pesantren Salafiyah Sabilul Hikmah

From the fostering-street children's character program, Pondok Pesantren Salafiyah Sabilul Hikmah can identify the impacts. As we know, street children are someone who is known badly by society. When asked to describe how the character of street children, Gus Ubaidillah stated:

Sangat parah. Kalau untuk akhlak, mereka dikatakan tidak punya akhlak. Nggak punya. Akhlak itu kan budi, budi pekerti. Budi pekerti yang baik ada budi pekerti yang jelek. Di jalan dia juga melakukan budi pekerti, budi pekerti sayyi'ah, budi pekerti yang jelek istilahnya. Pengalam-pengalaman dia pengalaman yang negatif. Yang jelek-jelek. Dengan akhlak yang sayyi'ah kita ganti dengan akhlakul karimah. Jadi sangat jauh. Itu yang membedakan antara dia yang terbiasa dengan kejelekan, kemudian kita masukkan di pondok yang dengan setiap hari harus. Prosesnya ya nggak mudah.³¹⁶

(Awfully. For characters, they can be said to have no character. They have no character. Character is mind, manner. There are good manners and bad manners. On the street he also does character, but *sayyi'ah* character, bad character. His experiences are negative. Bad experiences. The *sayyi'ah* character is replaced by *akhlakul karimah*. So it's far away. That's what distinguishes between those who are accustomed to bad things. Then we put in *pondok pesantren* where every day they have to do good activities. The process is not easy.)

The bad character of street children still appears at the beginning of joining the *pondok pesantren*. There is a transition period where bad habits

³¹⁶ Gus Ubaidillah, *op.cit.*, December 19, 2018.

of street children try to be replaced by good habits in *pondok pesantren*.

Ustad Arafat stated:

Untuk masuk pondok pesantren ini memang karakter jalanan masih terbawa. Masih transisi. Ada waktu transisi. Jadi di kami itu ada waktu transisi. Kalau waktu transisi di kami itu satu minggu paling cepat satu minggu, dan transisinya pun kami ajarkan untuk kebersihan terutama, karena anak jalanan nggak pernah mandi. Terus sabun itu nggak dipakai mandi. Dipakai main. Terus odol dipakai main juga semir, iya memang, seperti mendirikan rambut supaya berdiri kan kering itu odol. Seperti itu. Terutama itu dari kebersihan, terus kamar tidur. Tidurnya juga waduh kalau anak jalanan tidurnya juga dari pagi sampai malam, malamnya melekan, jadi ada masa transisi disitu itu ngapain aja ya itu, terutama kebersihan.³¹⁷

(When joining this *pondok pesantren*, street (bad) characters are still carried away. Still transition. There is a transition time. So, we have a transition time. For the transition time, the fastest time in one week, and we teach cleanliness especially in transition because street children never take a bath. Then the soap is not used for bathing but used to play. Then the toothpaste is also used as polish, yes indeed, like styling hairs, because toothpaste is dry, like that. Especially what is taught is cleanliness, then the bedroom. Sleep time for street children also from morning to night. When at night they stay up late. So there is a transition period where we start doing everything, especially cleanliness.)

After students follow fostering-character activities, there is a change in bad character towards a good character. When asked to describe the changes *ustad* Arafat had observed in students, he responded:

Alhamdulillah untuk sejauh ini perubahan santri, alhamdulillah ya, 180 lah kebalik dari mereka. Dari teman-temannya pun sudah baru, temannya, terus yang kedua dari kerajinan mereka merawat diri juga sudah, kedisiplinan sudah, jadwal ngaji sudah bagus semua, untuk ngamen-ngamen juga udah mereka nggak.³¹⁸

(Alhamdulillah, so far student changes have been 180 percent. Their friends are new, their friends, and the second are diligent in taking care of themselves, already disciplined, learning schedules are good. For busking, they don't do it anymore.)

³¹⁷ Ustad Arafat, *op.cit.*, December 19, 2018.

³¹⁸ *Ibid.*

This statement was strengthened by Gus Ubaidillah. When asked to describe the changes he had observed in students, Gus Ubaidillah responded:

*Sudah hilang semua. Sudah tidak ngamen, sudah tidak game online, sudah tidak narkoba, sudah tidak di bidang-bidang.*³¹⁹
(It's all gone. They have not been busking, have not played online games, no drugs, have not been around bad activities.)

The researcher informed student A that teachers had stated that their behavior had improved. When student A asked to describe the changes, he responded:

*Banyak mbak. Yo anu mbak, misale anak jalanan iku itungane koyo sampah, sampah, dikelola, engko dijual lak mahal. Koyok ngono iku mbak. Maringono yo wis sing elek dadi apik, sing gak sholat dadi wong sholatan, sing gak seneng ngaji dadi seneng ngaji, wes pokok berubah wes mbak.*³²⁰

(Many changes, Ms. For example, we can talk about street children as trash. Then we manage the waste, when it is finished, the results are sold at high prices, like that, Ms. After that, bad is good. In the past, I did not want to pray. Now I am diligent in praying. In the past, I didn't want to recite. Now I become diligent in reciting. The point is I've changed, Ms.)

From some of the statements above, it can be identified that character building has had an impact on student behavior. Furthermore, there are changes in the character that will be described.

Street children are obedient to practice Islamic teachings. When asked if Gus Ubaidillah had observed changes in students' religious behavior, he stated:

³¹⁹ Gus Ubaidillah, *op.cit.*, December 19, 2018.

³²⁰ A, *op.cit.*, December 22, 2018.

*Semua sudah. Tanpa diobrak-obrak sudah. Saatnya dia sholat, sholat. Kadang sok anak itu malesnya kadang, terpengaruh apa, kadang-kadang sampai akhirnya lupa waktu.*³²¹

(They have done without being told. When it's time to pray, he immediately prays. Sometimes the child is lazy, affected by something, sometimes, until finally, they forget prayer time.)

Next, When asked if ustad Arafat had observed changes in students' religious behavior, he stated:

*Untuk sholat mereka nggak pernah disuruh. Adzan mereka sudah berwudhu. Jadi adzan itu mereka sudah persiapan wudhu, ada yang mandi-mandi, berjamaah, terus ngaji yasin, ngaji yasin kompak bareng-bareng setelah jamaah. Mengamalkan Islam taat. Terus masalah pendidikan juga alhamdulillah sudah punya kesadaran. 'Masuk pak ustad?' gitu mereka persiapan, meskipun waktunya mungkin lama, prepare dulu mau ngaji kan istilahnya prepare dulu. Tapi mereka tau kalau waktunya ngaji, ngaji. Jadi sudah mengamalkan. Selain sholat, puasa juga mengamalkan. Puasa wajibnya. Kalau sunnah biasanya diri sendiri, tidak mewajibkan, jadi terserah mereka mau puasa atau tidak.*³²²

(For prayers, they are never told. When *adhan* they had performed ablution. So when *adhan*, they had prepared ablution, some showered, prayed in congregation, continued to recite Yasin. They recite the Yasin together after the congregational prayers. They are obedient to practicing Islam. Then, about their education, *Alhamdulillah*, they already have awareness. 'Is it time to go to class, sir?' So they prepare, even though it takes a long time, they prepare first. But they know that when it's time to study, they study. So they have practiced it. Besides, they also practice fasting. Mandatory fasting. If it's *sunnah*, it's usually self-will, it's not obligatory, so it's up to them to fast or not.)

The nuances of students' religious behavior can be seen when entering prayer times, students competing for ablution and echoing the call to prayer, reading praise together, praying in congregation, *dhikr*,

³²¹ Gus Ubaidillah, *op.cit.*, December 17, 2018.

³²² Ustad Arafat, *op.cit.*, December 19, 2018.

istighasah, and reading QS. Yasin together. They seem enjoyed the activities³²³

Students have been obedient to the regulations applied in the *pondok pesantren*. When asked, both the teacher and the student give statements that the students are orderly in obeying the regulations. When asked if ustad Arafat had observed changes in students' discipline behavior, he responded, "*Alhamdulillah sudah bagus*".³²⁴ ("Alhamdulillah it is good") When student A asked if he disciplined in *pondok pesantren* regulations, he responded, "*Hehehehe Insyaallah patuh mbak*".³²⁵ ("Hehehehe Insyaallah, obedient Ms.").

Street children have a sense of tolerance towards fellow friends. When Gus Ubaidillah asked if he had observed changes in students' tolerance behavior, he stated:

*Kalau toleransi ya sedikit banyak. Tapi memang apa ya kadang-kadang ya sudah bersikap biasa. Pokoknya normal-normal saja.*³²⁶
(If tolerance is a bit much. But sometimes they behave normally. The point is normal.)

When ustad Arafat asked if he had observed changes in students' tolerance behavior, he stated:

Ada cres nya biasanya. Iya memang ada cresnya, tapi untuk toleransi lebih besar. Jadi toleransinya lebih besar. Toleransinya, kasih sayang mereka ke sesama itu lebih besar. Jiwa menolong itu, jadi memang pembelajaran di jalanan ketika temennya tidak punya uang, mereka diajak makan, dikasih roti, jadi toleransi itu sudah tertanam di jalanan. Yang membedakan jalanan terus mereka anu

³²³ Field observation in Pondok Pesantren Salafiyah Sabilul Hikmah, December 19 & 22, 2018.

³²⁴ Ustad Arafat, *op.cit.*, December 19, 2018.

³²⁵ A, *op.cit.*, December 22, 2018.

³²⁶ Gus Ubaidillah, *op.cit.*, December 17, 2018.

*satu, keberanian. Jiwa beraninya itu. Mabuk berani, nggak takut ancaman. Tapi mereka dari toleransinya, toleransi mereka, menghargai teman, itu sudah tertanam bagus memang.*³²⁷

(There is usually a misunderstanding. Yes indeed there is a misunderstanding, but their tolerance is greater. So, their tolerance is greater. Their tolerance, their love for others is greater. They are helpful, so learning from the streets, when their friends do not have money, their friends are invited to eat, given bread, so tolerance is already embedded in the streets. What distinguishes between the streets and here is their brave, brave souls. They dare to get drunk, not afraid of threats. But their tolerance, respect for friends, are good, indeed.)

The two statements are strengthened by the statement of student A.

When asked if he tolerant to his friends, he responded:

*Ndak membeda-bedakan tapi saya ndak ikut-ikutan mbak. Ya pernah mbak ketemu teman-teman di jalanan lah, pas waktu liburan, kan mau hari raya itu kan liburan. Ketemu teman-teman ya saya samperin lah. Minum, aku dipaksa nggak mau, kan wes nduwe pendirian mbak, nduwe pedoman. Kalau teman-teman disini nggak membeda-bedakan mbak, semua sama, semua setara.*³²⁸

(I don't discriminate, but I don't follow them, Ms. I have met friends on the streets when on vacation, during holidays. I came to them. They drink. I did not want to drink when I was forced to join, I already had a position, Ms. had a guideline. For friends here, they don't discriminate, Ms. all the same, all equal.)

Student A statement shows that students know what things need to be tolerated, and do not need to be tolerated. The student feels equal to his friends, so there is no reason to discriminate between friends. But for friends who are outside the *pondok pesantren*, who invite bad things, students are not tolerant. Students do not join their invitation.

³²⁷ Ustad Arafat, *op.cit.*, December 19, 2018.

³²⁸ A, *op.cit.*, December 22, 2018.

Street children also care about the environment, although sometimes there is still a sense of laziness. When asked if ustad Arafat had observed changes in students caring for the environment, he stated:

*Alhamdulillah untuk menyapu, menjaga kebersihan, alhamdulillah mereka sudah bertanggung jawab. Ketika ada jadwal istighasah mereka sapu halamannya, terus ketika ada sekolah paket mereka tata bangkunya. Jadi ya untuk lingkungan mereka peka. Untuk sampah-sampah ada. Kami siapkan sampah, mereka buang sendiri disana.*³²⁹

(*Alhamdulillah, to sweep, keep clean, Alhamdulillah they were responsible. When there is an istighasah schedule, they sweep the yard, then when there is a Sekolah paket, they set the tables. So they are sensitive to environmental conditions. We prepared the rubbish bins. We prepared rubbish bins, they throw their garbage there.*)

Then, when asked if Gus Ubaidillah had observed changes in students caring to the environment, he stated:

*Sudah. Ya kadang-kadang masalahnya kan juga malas.*³³⁰
(Already. Yes sometimes the problem is also lazy.)

Student A confirmed two statements above. When asked if he cared for the environment, he responded:

*Oh iya mbak. Buang sampah ditempatnya mbak, wes wes.*³³¹
(Oh yes Ms.. I threw away trash in its place Ms., I have done.)

Also, the students washed their plates and glasses when they finished eating at the sink, then put them on the shelf. They do it regularly. They also keep the washing dishes clean and tidy.³³² It shows that students have utilized the environment and maintained *pondok pesantren* facilities.

³²⁹ Ustad Arafat, *op.cit.*, December 19, 2018.

³³⁰ Gus Ubaidillah, *op.cit.*, December 17, 2018.

³³¹ A, *op.cit.*, December 22, 2018.

³³² Field observation, *op.cit.*, Desember 22, 2018.

Street children students have been able to apply friendship behavior.

When student A asked if he cared to fellow friends, he responded:

*Tambah tak sulit-sulitno aku, hihihhi. Ya nggak mbak, dibantu a mbak. Dadi wong sulit nggak enak mbak.*³³³

(I made them feel difficult, hihihhi. No, Ms., I helped them. Being a difficult person is not fun, Ms.)

Besides, when ustad Arafat asked if he had observed changes in students' friendship behavior, he stated:

*Ada. Mereka selalu makan bareng sesama teman, terus istilahnya iya itu mereka kompak itu bareng. Jadi kalau mereka itu kompak itu makan bareng-bareng, jadi waktunya makan, makan mereka. Terus kompak ya sesama teman, kompaknya selain maem, terus jadwal mandinya kompak mereka. Kadang kalau satu mandi, mandi mereka. Ngajinya kompak, sholatnya jamaah, ngajinya yasinnya jamaah juga, terus dalam sehari-hari selain diluar ngaji, selain diluar sholat, mereka selalu berkumpul.*³³⁴

(Yes. They always eat together with friends and they are compact. So they are compact, eat together, so if it's time to eat, they eat. Continue to be compact with fellow friends, besides eat, their bathing schedule is the same. Sometimes if there is one that takes a bath, they take a bath. Compact in reciting, praying in congregation, reciting Yasin in congregation as well, continuing in daily life besides Qur'an recitation, besides prayer, they always gather.)

When Gus Ubaidillah asked the same question, he stated "*Bergaul mereka baik saya rasa*".³³⁵ (I think their relationship is good).

The sense of togetherness is indeed trying to be fostered by *pondok pesantren*. It can be seen from the activities conducted together by students. Students who often conduct various things together will have a sense of each other, so when there are students who need help, other students will help him.

³³³ A, *op.cit.*, December 22, 2018.

³³⁴ Ustad Arafat, *op.cit.*, December 19, 2018.

³³⁵ Gus Ubaidillah, *op.cit.*, December 17, 2018.

Street children have a sense of responsibility when given tasks and have the motivation to continue working. When ustad Arafat asked if he had observed changes in students' responsibility, he stated:

Untuk memberikan tugas biar bertanggung jawab santri itu kan biasanya ketika 70% ada sebagian, terutama yang masih muda. Yang masih muda biasanya loss control. Loss control semauanya sendiri. Jadi, tidak semuanya bertanggung jawab. Tapi kalau yang besar sudah bertanggung jawab sendiri-sendiri. Mana kitabnya, mana bukunya, mana tempat sabunnya, odolnya, sudah mereka sudah bertanggung jawab lah.³³⁶

(To give the task to be responsible, usually 70%, some cannot yet, especially those who are still young. Young students usually lose control at will. So, not all of them are responsible. But big students are already responsible individually. Where is the (Islamic traditional) book, where is the book note, where is the soap, the toothpaste, they were responsible.)

The statement is in line with Gus Ubaidillah. When asked if he had observed changes in students' responsibility, Gus Ubaidillah stated:

Sudah. Tanggung jawab sekarang. Kalau dulu nggak bisa disuruh. Kalau di suruh kalau disuruh berangkat naik motor, hilang motornya, hilang semua apa, sak uang-uange hilang. Pegang uang, pegang sepeda, gak mikir.³³⁷

(Already. They are now responsible. In the past, they couldn't be told. If they were asked to go by motorbike, they lost their motorbikes, everything was gone, their money was gone. They hold money, hold a bicycle but they don't think about it.)

As long as the researcher follows the learning process, students can be responsible for learning needs. They have brought their books and writing instruments. When outside the teaching and learning, the caregiver

³³⁶ Ustad Arafat, *op.cit.*, December 19, 2018.

³³⁷ Gus Ubaidillah, *op.cit.*, December 17, 2018.

asks for help from students, and students carry out the task well and responsibly.³³⁸

Street children communicate and interact effectively and politely. When ustad Arafat asked if he had observed changes in students' communication and interaction behavior, he stated:

*Hampir setiap hari efektif mereka komunikasi efektif setiap hari, santun, alhamdulillah. Mungkin kalau untuk sesama teman itu biasanya gaya-gaya bicaranya gaya-gaya bicara teman, beda, tapi kalau ada ustad disampingnya mereka ketika ngobrol sopan. Seperi itu. Jadi sudah tau mereka.*³³⁹

(Almost every day they can communicate effectively, politely, *Alhamdulillah*. Maybe if for fellow friends, their speaking style is usually like friends, different, but if there is a teacher beside them, they talk politely, like that. So, they already know.)

When student S asked if he communicates and interacts well, he responded:

*Iya mbak. Njenengan sopan mbak. Lek ke ustad sopan mbak, sangat sopan mbak, sopan banget mbak. Kalau teman ya biasa mbak.*³⁴⁰
(I am polite when speaking to the teacher, Ms., Very polite, Ms., When talking to friends, I speak normally, Ms.)

Students have been able to distinguish ways of interacting with adults and friends. When students meet older people, even though they are strangers, they look down and smile as a sign of their respect.³⁴¹ At other times, students also looked polite when talking to local residents after performing the *ashar* prayer at the *musalla*, but talking normally with other students.³⁴²

³³⁸ Field observation, *op.cit.*, December 19, 2018.

³³⁹ Ustad Arafat, *op.cit.*, December 19, 2018.

³⁴⁰ S, *op.cit.*, December 22, 2018.

³⁴¹ Field observation, *op.cit.*, December 19, 2018.

³⁴² Field observation, *op.cit.*, December 22, 2018.

Students can understand the rights and obligations of themselves and others and respect differences of opinion. When Gus Ubaidillah asked if he had observed changes in students' respect, he stated:

*Meskipun tidak seratus persen, 80% dia sudah melakukan. Ya biasanya ngotot-ngotot juga, tapi kadang-kadang ketika dia sama temannya yang salah, nanti temannya yang benar itu dia akan dibela. Biasanya seperti itu.*³⁴³

(Although not one hundred percent, 80% of them have already done it. Yes, usually they are insistent too, but sometimes when he knows a friend who made mistakes, he will defend the friend who did the right thing. Usually like that.)

When student S asked if he respects other opinions, he responded:

*"Dimaklumi mbak."*³⁴⁴ ("Understand Ms.")

The results of the interview indicated that so far students have shown respect to others. Although they argue with each other, students have understood that.

Reviewing changes in student behavior, indicated that fostering-street children's character is already well implemented. However, improvements are needed to develop student characters perfectly.

3. Supporting and Inhibiting Factors of Fostering-Street Children Character

Supporting and inhibiting factors will always be found during fostering-street children's character in Pondok Pesantren Salafiyah Sabilul Hikmah Malang. When Gus Ubaidillah was asked what factor supported and inhibited, he stated: *"Oh banyak."*³⁴⁵ ("Oh many factors.")

³⁴³ Gus Ubaidillah, *op.cit.*, December 17, 2018.

³⁴⁴ S, *op.cit.*, December 22, 2018.

³⁴⁵ Gus Ubaidillah, *op.cit.*, December 17, 2018.

When ustad Arafat was asked what factor supported and inhibited, he stated:

Proses internal dari dalam, pembelajaran, dari pengasuh, ustad itu pembelajaran, pengasuh motivasi kadang, yang ketiga dari dalam spiritual. Pendukung faktornya dari dalam faktor intern satu, terus pengasuh pondok motivasi, yang kedua dari pengajar pembelajaran, yang ketiga dari spiritual, izin, dan lain-lain. Dan faktor eksternalnya, itu dari dinas sosial, kementerian agama, BABINSA, TNI selalu memotivasi mereka. Faktor penghambat pembinaannya itu satu, yang tidak bisa itu terkadang waktu. Waktu mereka. Jadi, semisal menghambat ketika mereka waktunya tidur, terus ada pembelajaran. Nah itu tidak bisa menyesuaikan. Jadi penghambatnya ya satu Cuma waktu, waktunya mereka harus menyesuaikan dengan mereka. Biasanya mereka itu kan malem kalau di pondok itu, kalau aturan tidur itu kan ada, di pondok itu aturan tidur ada. Melekan biasanya. Melekan sampai malam. Nah ketika kita masuk pembelajaran, di waktu pagi, mereka masih belum sadar. Makanya waktunya sore. Sekolah pakatnya pun malam. Karena mereka meleknnya malam. Seperti itu. Jadi bisa menyesuaikan seperti itu. Faktor penghambatnya memang waktu.³⁴⁶

(Internal supporting factors, first, motivation from the caregiver of the *pondok pesantren*. Second, from instructors in learning. Third, from spiritual, permission, and others. External factors, from the Social Service, Ministry of Religious Affairs, BABINSA, Indonesian Army, they always provide motivation. The inhibiting factor in fostering-student's character is sometimes, their time. So, it inhibits when there is learning at bedtime. They can't adjust. So the inhibiting factor is only time. Activities must adjust their time. Actually, in the *pondok pesantren*, there are rules about time to sleep, but usually, they stay up late, stay up till night. Therefore, when learning in the morning, they were still unconscious, so we made the learning schedule in the afternoon. The schedule for *Sekolah paket* is also at night. That's because they are active at night, like that. So, we can adjust it like that. The inhibiting factor is time.)

Supporting and inhibiting factors in various cases will be detailed below:

³⁴⁶ Ustad Arafat, *op.cit.*, December 19, 2018.

a. Supporting Factors

1) Good relation between *pondok pesantren* and parents, communities and government

When Gus Ubaidillah asked if *pondok pesantren* had good relations with parents, he stated:

*Ya 50:50. Ada yang mendukung, dia merasa senang, bahagia, ya kan, kemudian ada yang merasa susah. Tapi akhirnya senang juga.*³⁴⁷

(Yes 50:50. Some parents support, they feel glad, happy, right? Then some parents feel difficult. But finally, they feel happy too.)

Furthermore, ustad Arafat explained the interaction between the *pondok pesantren* and parents of street children so that they can support fostering-character programs. Ustad Arafat stated:

*Untuk orangtua alhamdulillah kami baik, metodenya kami binaan. Jadi namanya ada penguatan keluarga. Jadi mengundang keluarga ke pondok, mempertemukan anak, yang lama nggak pernah ketemu, terkadang kan seperti itu. Komunikasi anak dan orangtua, kami yang mediasinya, yang menengahi kami. Jadi ketika orangtua sadar dan anak ini sadar, disitulah ikatan kekeluargaan. Seperti itu.*³⁴⁸

(For parents, *Alhamdulillah*, our relationship is good. Our method is guidance. So, there is family reinforcement. So, we invited the family to *pondok pesantren*, we brought them together with their children who had never met for a long time, sometimes like that. Communication between children and parents, we are their mediators, we mediate them. So when parents are aware and the child is aware, there is a family bond, like that.)

Community and government also become supporters in fostering-street children's character, Ustad Arafat stated:

*Faktor pendukung, iya pendukung yang eksternal, yang diluar itu.*³⁴⁹
(Supporting factors. Yes they are external supporters.)

³⁴⁷ Gus Ubaidillah, *op.cit.*, December 17, 2018.

³⁴⁸ Ustad Arafat, *op.cit.*, December 19, 2018.

³⁴⁹ *Ibid.*

However, the support provided by communities and government agencies is not yet complete. This was stated by Gus Ubaidillah:

*Gimana ya, ya mendukung tapi tidak sepenuhnya. Istilahnya daripada tidak.*³⁵⁰

(I mean, they support us but not full. The term is, rather than not support.)

2) The comfortable environment of *pondok pesantren*

The next supporting factor is the comfortable *pondok pesantren* environment. Gus Ubaidillah explained that *pondok pesantren* is more comfortable than the neighborhood where street children live. He stated: “*Nyaman, daripada mereka tinggal dirumahnya.*”³⁵¹ (Comfortable than they live in their house.)

Ustad Arafat stated:

*Alhamdulillah untuk lingkungan di pondok sudah nyaman. Alhamdulillah mereka juga kan satu, tidak muluk-muluk istilahnya kepengen kemana-kemana, alhamdulillah sudah nyaman di pondok, sudah kerasan di pondok, sudah apa ya makan teratur, dan untuk psikologisnya alhamdulillah mereka senang.*³⁵²

(*Alhamdulillah, the environment of the pondok pesantren is comfortable. Alhamdulillah, they also don't want to go anywhere. Alhamdulillah, they are comfortable in the pondok pesantren. They were already felt at home. They have eaten regularly, and psychologically, Alhamdulillah they are happy.*)

3) Good coordination between caregiver and teachers

Good coordination between caregivers and teachers is conducted every day. Ustad Arafat stated:

*Alhamdulillah sudah baik. Setiap hari komunikasi sudah.*³⁵³
(*Alhamdulillah, it's good. We communicate every day.*)

³⁵⁰ Gus Ubaidillah, *op.cit.*, December 17, 2018.

³⁵¹ *Ibid.*

³⁵² Ustad Arafat, *op.cit.*, December 19, 2018.

³⁵³ *Ibid.*

The statement explored by Gus Ubaidillah. Although coordination between caregivers and teachers is going well, several factors hamper it.

Gus Ubaidillah stated:

Oh kita baik-baik saja. Akan tetapi kadang memang sekarang ini kan musimnya hujan, ketika mereka hujan sedikit gurunya itu juga males juga, soalnya jauh-jauh. Kalau tidak jauh ya, karena disini juga tidak digaji. Cuma ya alhamdulillah kita perjuangkan insentif yang dari kesra itu, dari pemerintah, gaji ustad itu kan, yang setiap tiga bulan sekali dapat lima ratus ribu. Ya itu aja sejujurnya. Kita juga sebetulnya memberikan honor lah, tapi ya jauh dari anu.³⁵⁴

(Oh our relationship is fine. But sometimes because of the rainy season, the teacher is lazy to come because their house is far away. If it wasn't for the reason that their house was far away, it was because here they were also not paid. But *Alhamdulillah* we strive for teacher incentives from the government. Every three months they get five hundred thousand rupiahs. Yes it is honest. We also actually provide an honorarium, but yes it's far from enough.)

4) Acceptance of physical and psychological conditions of street children

The physical and psychological condition of street children is not a problem for *pondok pesantren* members. When Gus Ubaidillah asked if *pondok pesantren*'s member accept the physical and psychological conditions of street children, he stated:

O gak papa, memang seperti itu. Memang semuanya bau. Awal masuk semuanya bau. Awal masuk semuanya kotor. Dan awal masuk semuanya gila. Ya semuanya gila dalam segi kejiwaan.³⁵⁵

(Oh that's not a problem, it's like that. Indeed they all smell. At first they all smell. At first, they were all dirty. And at first, they were all crazy. Yes they are all psychologically crazy.)

Furthermore, residents have also been able to accept the physical and psychological conditions of children who become students in *pondok pesantren*. Ustad Arafat stated:

³⁵⁴ Gus Ubaidillah, *op.cit.* December 17, 2018.

³⁵⁵ *Ibid.*

*Alhamdulillah sudah baik. Dari warga pun alhamdulillah mereka kan sopan. Alhamdulillah, terus semuanya alhamdulillah sudah.*³⁵⁶
(*Alhamdulillah, it's good. From the residents too. Alhamdulillah now they are polite. Alhamdulillah, everyone has accepted them.*)

5) High willingness of street children to change

The desire of students to change little by little when compared to before character building. Gus Ubaidillah asked stated:

*Tidak ada anak jalanan yang ingin berubah, anak jalanan itu kumat-kumatan. Ketika belum ada pembinaan, kebajikannya itu modus juga, bersandiwara juga, mencari simpati orang lain. Disitu kan kebohongan-kebohongan kan masih kental kepada karakter kepada jiwanya. Setelah itu kita bedah semua. Kita hancurkan semua karakter jelek ya dari sedikit dari sedikit sehingga menjadi banyak. Sekarang sudah normal, sudah baik, insyaallah melebihi anak kampung.*³⁵⁷

(There are no street children who want to change. Street children can return. When there are no fostering activities, their good deeds are mode, acting, and looking for sympathy from others. Lies are still attached to their character. After that, we change it all. We change all bad characters, little by little, to become a lot. Now they are normal, they are already good, Inshaallah, they are more than village children.)

Furthermore, ustad Arafat explained some signs of the high desire of street children to change. Ustad Arafat stated:

*Oh itu kalau rata-rata untuk mereka selalu welcome, terbuka, mereka itu terbuka, tidak menghambat yang lain, tidak menerima itu nggak, selalu menerima mereka. Selalu kami kasih pendidikan, selalu menerima.*³⁵⁸

(Oh, on average, they are always welcome, they are open, they do not hinder others, they accept it, they always accept it. When we always give education, they always accept it.)

Besides, the student's high willingness to change is seen from students who enthusiast during activities. Ustad Arafat stated:

³⁵⁶ Ustad Arafat, *op.cit.*, December 19, 2018.

³⁵⁷ Gus Ubaidillah, *op.cit.*, December 17, 2018.

³⁵⁸ Ustad Arafat, *op.cit.*, December 19, 2018.

*Antusiasnya mereka alhamdulillah. Mereka terjadwal, terus alhamdulillah antusiasnya.*³⁵⁹

(Their enthusiasm, alhamdulillah. They are scheduled, then alhamdulillah they are enthusiastic).

Ustadzah Fela also confirmed. When asked if students had an enthusiast, she responded, “Ya”³⁶⁰ (“Yes”).

Students are also active in learning. But still found some students who are still lazy to follow the activities. Gus Ubaidillah stated:

*Aktif sekali. Ada yang satu dua ada unsurnya males, bolos, kaya gitu ada. Langsung saya cari kemana, kadang-kadang ya diatas, atau dimana, pura-pura tidur. Alasannya karena malas.*³⁶¹

(Very active. There are one or two students who are lazy, skipping class. I immediately looked for where they were. Sometimes they are above, or where, pretending to sleep. The reason is that they are lazy.)

The statement was also delivered by ustad Arafat, When asked if students activated in learning, he stated:

*Keaktifan mengikuti kegiatan alhamdulillah aktif. Faktor pendukung juga.*³⁶²

(Alhamdulillah, they actively participated in the activities. That is a supporting factor too.)

b. Inhibiting Factors

1) Finance

Finance is the main inhibiting factor in fostering-street children’s character. When Gus Ubaidillah asked about finance, he stated, “*Itu faktor utama yang menjadi kendala*”.³⁶³ (“That is the main factor that becomes

³⁵⁹ *Ibid.*

³⁶⁰ Ustadzah Fela, *op.cit.*, December 19, 2018.

³⁶¹ Gus Ubaidillah, *op.cit.*, December 17, 2018.

³⁶² Ustad Arafat, *op.cit.*, December 19, 2018.

³⁶³ Gus Ubaidillah, *op.cit.*, December 17, 2018.

an obstacle”). Ustad Arafat confirmed this statement. When asked about finance, he stated:

Kalau untuk dananya itu dari pengasuh. Memang prosedurnya memang dari pengasuh. Memang donatur-donatur itu pengasuh yang berwenang. Nah memang faktor penghambatnya dari dana juga ada. Kadang mereka kalau donatur itu, mereka itu misal kita mengajaukan proposal ya itu dibaca dulu, proposalnya sudah anak jalanan, bukan anak-anak yatim lho. Jadi mindset donatur sudah jelek juga. Bukan nak yatim, dicoret, dibuang kan, sulitnya seperti itu, donatur-donatur itu sulit. Kalau anak yatim, kalau yayasan anak yatim itu banyak, berdatangan, karena jaminannya mengasih ke anak yatim. Tapi kalau anak jalanan, mereka donatur mikir anak jalanan mabuk, gini, takutnya nggak berkah, seperti itu. Jadi penghambat dana juga. Memang dari kami mandiri.³⁶⁴

(For finance, it's from the caregiver. Indeed the procedure is from the caregiver. Indeed caregivers have the authority to donors. Well, indeed the inhibiting factor is also finance. Sometimes when we make proposals, donors read first. The proposal is about street children, not orphans. The donor mindset is bad. Not a proposal about orphans, crossed out, thrown away. It's difficult to access donors. For orphans, if the foundation for orphans, they have many donors because of the guarantee of giving to orphans. But, if street children, donors think street children are drunk, donors are afraid they won't bring blessings, like that. So finance is also a barrier. Indeed, we are independent.)

2) Lack of facilities and infrastructure

Lack of facilities and infrastructure is a barrier to character development. When Gus Ubaidillah asked about facilities and infrastructure, he stated, “*Itu juga banyak yang kurang.*”³⁶⁵ (There are also many facilities and infrastructure that are lacking). Then, when ustad Arafat was asked the same question, he stated:

Infrastuktur. Kalau infra itu kan memang kalau dikatakan kurang, ya kurang sekali. Kurang sekali. Kerena mereka satu, tidak ada lapangan, sekolahnya agak beda, untuk kamarnya pun masih

³⁶⁴ Ustad Arafat, *op.cit.*, December 19, 2018.

³⁶⁵ Gus Ubaidillah, *op.cit.*, December 17, 2018.

dibawah, yang keempat itu dari lapangan. Kepengennya sih ada lapangan, ada aula dipakai serbaguna, untuk apa untuk pelatihan. Seperti itu. Tapi untuk saat ini alhamdulillah sudah apa ya masih cukup, tapi tetap kalau anu ya tetap ditampung.³⁶⁶

(Infrastructure. We can say that infrastructure is still lacking. Less, because there are no sports fields, their school is rather different, their room furniture is still below, fourth is from the field. We want a field, a multipurpose hall for training, like that. But, for the now, Alhamdulillah it is still enough, but still, if anyone gives help, it will be accommodated)

3) Lack of religious books availability

Lack of religious books becomes a further inhibiting factor. The *pondok pesantren* still experience several obstacles to finding relationships that provide books. Ustad Arafat stated:

Nah kami untuk ketersediaan buku bacaan itu masih mencari relasi. Karena sulit untuk donatur memberikan buku-buku itu, kesulitan dari kami itu untuk relasinya dari mana. Buku-buku sisa yang nggak dipakai, seperti itu. Kami masih belum tau alurnya bagaimana, kamana pun nggak tau, apakah zakat ini mau menyalurkan buku, kan zakat itu kan di pandangan kami cuma uang, rumah zakat, yang seperti itu kan, beras. Kalau buku kan nggak tau. Mungkin pemahaman disitu mungkin kurang, soalnya kan arahnya kemana. Ke kampus, juga bingung. Ke kampus bukunya anak-anak S1 semua. Kan bukan cerita. Ke sekolah, sekolah juga masih membutuhkan buku-buku. Ke perpustakaan, juga nunggu yang nggak kepakai dulu. Karena kan sudah dikirim kemana gitu. Jadi kami sulit dari, memang kami akui memang masih belum punya pandangan, belum tau alurnya kemana saja. Tapi kalau untuk persyaratan semisal membuat proposal sanggup, tapi alurnya. Alurnya kemana, kemana nggak tau. He'eh seperti itu ya.³⁶⁷

(We are still looking for relations to provide books because donors are difficult to provide books. We have trouble finding relations. Unused books, like that. We still don't know the procedure, where, can zakat institutions distribute books. Zakat in our view is only money. Almshouse, like that, rice. For books, I don't know. My understanding is still lacking. I am confused about the procedure. I am confused when we submitting to universities, the available books are for college students. Not a storybook. Submitting to school,

³⁶⁶ Ustad Arafat, *op.cit.*, December 19, 2018

³⁶⁷ *Ibid.*

schools also still need books. Submitting to the library, you must wait for a book that is not used because it must have been sent everywhere. So we admit that we still don't have a view, we don't know where it is going. But if for requirements such as proposing, we can do it. I don't know the procedures. Yes, like that.)

The statement was confirmed by ustadzah Fela. Religious books are not yet available in the *pondok pesantren*. Ustadzah Fela stated:

*Sepertinya belum. Saya taunya cuma Al-Qur'an.*³⁶⁸
(Like no books around. I only see Qur'an.)

4) Limited acceptance of the number of street children students

The *pondok pesantren* limit the number of street children to follow moral development. This is because of several factors influence, especially financial.

Gus Ubaidillah stated:

*Sebetulnya 22. Kemudian tinggal 15 karena kemarin itu unurnya memang mereka sudah bisa meneruskan sekolah formal. Karena ada yang sekolah formal juga disini. Yang perempuan-perempuan itu, sekarang setelah dia lulus, ada anak tiga sekarang pindah, jauh, dulunya ikut ibunya, karena sekarang ibunya nikah, kan gitu kan, akhirnya ikut ayahnya. Ayahnya jauh. Kan akhirnya pindah sekolah. Daripada jauh-jauh ya sudah pindah saja. Kan gitu, karena kalau sekolah formal kan harus membutuhkan biaya banyak, mereka harus. Seperti itu. Kenapa kok hanya sedikit tidak menerima banyak? Ya kan disini semuanya gratis. Semua kebutuhan mereka mulai dari dia bangun tidur, sampai dia tidur semuanya gratis.*³⁶⁹

(22 students. Then there are only 15 because they can continue to formal school. Some students are in formal school too. Female students, now they have graduated. Three students were moving, far away, first they joined their mother. Because now their mother is married, they finally join their father. Their father is far away. Finally, they moved to another school. Because formal schools require a lot of money, they have to move, like that. Why do we only accept a few students? Yes because everything is free. All their needs start from waking up to sleeping again, all for free.)

³⁶⁸ Ustadzah Fela, *op.cit.*, December 22, 2018

³⁶⁹ Gus Ubaidillah, *op.cit.*, December 17, 2018.

Furthermore, the statement of ustadz Arafat also made it clear that finance still affected the limited number of street children in character building. He stated:

Faktor-faktornya itu, kenapa kok kami istilahnya seperti itu, satu, pendanaan kami masih mandiri. Pendanaan mandiri. Coba bayangkan begitu, semisal kalau ada 60, plek perhari berapa, kali berapa tahun. Donatur pun nggak ada. Mandiri sudah. Habis itu karena modelnya disini itu ada binaan luar, ada binaan luar, jadi anak-anak jalanan itu ada binaan luar ada binaan dalam. Jadi kalau menampung semua, itu donatur sudah tidak ada, ya mandiri. Gitu, seperti itu.³⁷⁰

(About these factors, why do we do that, one, our funding is still independent. Self-funding. Try to imagine, for example, if there are 60 students, how many cost each day, multiplied by how many years. There are no donors. Self-funding. After that, we have outside coaching. So the street children are coached outside and coached inside. So if we accommodate all, there are no donors, we must fund independently. That's it.)

These inhibiting factors of fostering-street children's character in Pondok Pesantren Salafiyah Sabilul Hikmah Malang arisen need to be followed up. When Gus Ubaidillah was asked how the solution, he stated:

Saya sebagai pengasuh, sebagai pengajar, sebagai orangtua bagi mereka harus selalu terlihat gagah, harus selalu kelihatan istilahnya kuat, harus selalu kelihatan tidak lemah. Seperti itu. Meskipun toh kenyataannya itu berat. Seperti itu. Jadi jangan kita tampakkan hal yang 'waduh gimana ya, wis abah ga ndue duit yo, yaopo iki gae mangan' jangan sekali-kali ngomong gitu. Mereka akan lari, akan merasa iba. Betul, dia akan merasakan. Dia akan merasakan susah betul, merasa bersalah, 'saya kok ngriwuki abah'. Ya, dan melebihi orangtuanya. Kepekaan itu. Jadi saya selalu tampak gagah, gitu kan ya. Padahal ya masih kita cari, dibuat anak-anak ya kita pasti cari. Akhirnya kemarin saya ada tamu kesini, 'saya itu salut, saya itu heran, saya itu orang kaya. Kalau kekayaan saya punya. Tapi kalau akhirat' istilahnya orangnya itu bilang, disampaikan banyak orang. Disini, di pondok sini. Saya nggak tau. Sepertinya orang itu orang yang dekat dengan orang-orang pejabat-pejabat penting. 'kalau akhirat, saya kalah dengan Gus Ubaid' gitu. 'Karena saya juga

³⁷⁰ Ustad Arafat, *op.cit.*, December 19, 2018

salut orang yang tidak punya apa-apa, membantu orang yang tidak punya apa-apa'. Istilahnya orang nggak punya, membantu orang nggak punya. Akhirnya ya nggak tau rencananya dia, kalau dia membantu ya mungkin tak suruh, kan pondok iyu kan ingin saya buat rehabilitas khusus tempat konseling, kemudian ruangan los untuk kegiatan-kegiatan, pembelajaran biar ya agak ya, kan kita sering ada acara-acara. Ya arahnya kesana. Ya mudah-mudahan.³⁷¹

(I am a caregiver, teacher, and supporter for them, I must always look manly, must always look strong, must always not look weak, like that. Even though it's too heavy, like that. So don't show it like 'what should we do? Abah has no money. What should we eat?' Don't ever say that. They will run away because of pity. Yes, he will feel that. He would feel very difficult, feeling guilty, 'why did I become a burden to Abah'. Yes, that's the strength of their parents. That sensitivity. So, I always look manly, isn't that right? Meanwhile, we are still looking for funds. We are looking for children's needs. Finally, yesterday a guest came here and said 'I salute, I am surprised, I am a rich person. I have the money. But if it is hereafter ...' He judged himself and it was conveyed to many people at this *pondok pesantren*. I do not know. He has close relations with important officials. 'If hereafter, I lost to Gus Ubaid' like that. 'Because I also salute, people who have nothing, help people who have nothing.' I mean, poor people help poor people. Finally, I do not know his plans. If he helps, I want this *pondok pesantren* to be a rehabilitation center specifically for counseling, then in front of the *pondok pesantren* used for activities, learning, and events. There we go. Yes hopefully.)

Ustad Arafat as the teacher tried continuously to find the right solution for the character barriers and methods used. When asked how the solution, he stated:

Hambatan mereka itu dari karakter. Pertama dari karakter. Terus kami, terutama saya sendiri mencari solusi sempat dengan metode kalau di kampus itu kan metode apa aslinya metode hafalannya terutama, itu mereka sedikit kurang. Dari segi menghafal itu mereka itu mungkin masih pengaruh dari dirinya. Kami coba metodenya bagaimana, supaya anak-anak ini supaya masuk, dengan metode akhlak. Akhlak ini kitabnya apa. Kitabnya apa. Nah selain akhlak kan disitu ada motivasi. Akhirnya kami menemukan kitab yang memang benar-benar cocok untuk mereka, dan benar-benar sesuai dengan kehidupan mereka dulu. Seperti minum-minuman, haditsnya

³⁷¹ Gus Ubaidillah, *op.cit.*, December 17, 2018.

*minum-minuman itu apa, makan barang haram seperti apa, disitulah kami takut-takuti mereka, iming-imingi mereka pahalanya seperti ini kalau makan barang halal, barang haram ini, ya mereka lambat laun takut mereka. Seperti itu. Jadi memang sulit untuk menganalisa mereka itu karakternya bagaimana memang sulit. Untuk diceritain masalah bab haji, wah mereka pasti belum haji, tetapi untuk mereka termotivasi masalah akhlak, mereka antusias sekali. Pak saya pernah mabuk, gini, gini, gimana hukumnya? Pak saya pernah nyolong kucing, yaapa hukumnya? Dari segi anu disisipi pahalanya, apa iming-imingnya, apanya istilahnya itu dampaknya dari mencuri itu apa surga apa neraka. Neraka semisal, gimana neraka itu, diceritain aja sudah takut mereka. Seperti itu.*³⁷²

(Their obstacles are from character, first, character. Then, we especially I am looking for solutions to memorization methods. To memorize, they are still lacking, maybe because there are still bad influences from themselves. We try memorizing methods that can be accepted by children. Finally, we used the character method. Characters, what books are used. Now besides character, there is motivation. Finally, we found a book that suits them and fits their lives. The subject matters such as drinking liquor, hadith about drinking liquor, and eating haram food. There we fear them, lure them with a reward if they eat halal food. If you eat haram food, it will be like this. Yes, they will gradually be afraid, like that. So, it is indeed difficult to analyze how they behave. If they are told about the Hajj chapter, they must have never been hajj. But, for motivation about characters, they are very enthusiastic. ‘Sir, I’ve been drunk, how is the law? Sir, I stole cats, how is the law?’ From that question, we insert material about rewards and the effect of stealing is heaven or hell. For example, what happened in hell, we just tell, and they have been scared, like that.)

Then, Ustadzah Fela as the teacher also delivered a solution related to the obstacles faced. When asked how the solution, she stated:

*Sabar untuk diri saya sendiri. Soalnya mau gimana mbak, kalau sudah dikandani gak gelem, pertama kan dikandani, terus ancaman, terus saya tindakan sendiri, kalau mungkin tindakan kan sik mungkin gak kiro mbak, lek saking langsung teko. Mungkin langsung saya pukul gitu. Gitu mbak. Gitu memang.*³⁷³

³⁷² Ustad Arafat, *op.cit.*, December 19, 2018

³⁷³ Ustadzah Fela, *op.cit.*, December 22, 2018.

(For me, be patient. The problem is I don't know what to do if they can't be told. First, be advised, continue to be threatened, then I give them action. If I give an action and they still can't obey, maybe I hit them right away, like that, Ms. Indeed.)

Reviewing the supporting and inhibiting factors of fostering-street children's character in Pondok Pesantren Salafiyah Sabilul Hikmah, the supporting factors are good relations between *pondok pesantren* and parents, community and government, the comfortable environment of the *pondok pesantren*, good coordination between caregiver and teachers, acceptance of physical and psychological conditions of street children, and high willingness of street children to change. Meanwhile, the inhibiting factors are finance, lack of facilities and infrastructure, lack of religious book availability, and limited acceptance of the number of street children students.

The caregiver and teachers have explained solutions to deal with the obstacles. Gus Ubaidillah tried to be a manly and strong figure in front of students. Ustad Arafat tried to find various methods that were suitable for learning. While Ustadzah Fela tried to act more decisively towards students.

CHAPTER V

DISCUSSION OF RESEARCH RESULT

In this chapter, the researcher will analyze the data obtained from the results of the interviews, observations, and documentation at Pondok Pesantren Salafiyah Sabilul Hikmah Malang. Related theories will be used to analyze the research results which refer to research problems as mentioned. Hence, in this discussion chapter, the researcher classified it into three parts:

A. Fostering- Street Children's Character in Pondok Pesantren Salafiyah Sabilul Hikmah

Pondok Pesantren Salafiyah Sabilul Hikmah is an *pondok pesantren* established as a place to study and practice specifically for street children. According to Tata Sudrajat, handling street children in the area or institution is called a center-based approach. Children who enter this program are accommodated and given services at institutions or homes such as a provided meal at night and protection as well as the warm treatment and friendship of social work. In permanent homes, even provided educational services, skills, basic needs, health, art, and work for street children.³⁷⁴

This *pondok pesantren* was built for some causes. Pondok Pesantren Salafiyah Sabilul Hikmah considered street children had difficult backgrounds, they came from broken homes families or have bad relations with each other,

³⁷⁴ Tata Sudrajat, as cited in Bagong Suyanto, *loc.cit.*

affected by bad environments and pressured by parents or syndicates to work and live on the streets.

Observing the difficulty of street children background, Pondok Pesantren Salafiyah Sabilul Hikmah agreed that fostering-street children's character is an urgent matter to do. The research found that the main problem and the most fundamental root for this program are the behavior of street children who deviate from religious norms and do many negative things.

Citing Republika.co.id, Ministry of Social Affairs recorded at least 8,937 cases of street children during 2017. These cases included molestation, theft, abuse, rape, sexual exploitation, and alcohol.³⁷⁵ These bad activities of street children identified in "10 signs of the nation leading to destruction" by Thomas Lickona: violence and vandalism, stealing, cheating, disrespect for authority, bigotry, bad language, sexual precocity and abuse, increasing self-centeredness and declining civic responsibility, and self-destructive behavior.³⁷⁶

Bad characters also owned by prospective students of Pondok Pesantren Salafiyah Sabilul Hikmah. Gus Ubaidillah explained street children are not performing prayers, naughty, drunkards, free sex offenders, slow thinker due to the influence of drugs, looking shabby and dirty, unable to use goods according to their functions, and less able to control their emotions so they are easily angry, quarreling, saying bad things, being rude, and making a scene in the community. Street children are not afraid of anyone except thugs. Besides, they

³⁷⁵ Rr Laeny Sulistyowati, *Ini Kasus-Kasus yang Dialami Anak Jalanan*, (<https://nasional.republika.co.id/berita/nasional/umum/p2lhcc396/ini-kasuskasus-yang-dialami-anak-jalanan>, accessed at Februari 27, 2019 20.00 WIB).

³⁷⁶ Thomas Lickona, *loc.cit.*

are very active, which makes many people feel disturbed. These things make street children unfit in the community.³⁷⁷

In the view of the *pondok pesantren*, street children are children of the nation and still, have parents with religious backgrounds. They identified these as reasons to conduct a character development program for street children students.

Furthermore, the *pondok pesantren* has a vision to fostering skills, improving human resources skills and Islamic education including practice in daily life. They aimed for their *pondok pesantren* to provide supervision and keep children away from negative activities on the street and provide Islamic education so they can be better than before.³⁷⁸

Character is not formed automatically, it is developed over time through a sustained process of teaching, example, learning and practice. It is developed through character education.³⁷⁹ Educators have successfully used character education to transform their schools, improve school culture, increase achievement for all learners, develop global citizens, restore civility, prevent anti-social and unhealthy behaviors, and improve job satisfaction and retention among teachers.³⁸⁰

Pondok Pesantren Salafiyah Sabilul Hikmah develops characters related to student's relationship with God, student's relationship with themselves,

³⁷⁷ Gus Ubaidillah, *op.cit.*, November 3, 2017.

³⁷⁸ Documentation of Pondok Pesantren Salafiyah Sabilul Hikmah, December 19, 2018.

³⁷⁹ *Character Education Partnership*, as cited in Aynur Pala, *loc.cit.*

³⁸⁰ Character.org, *11 Principles of Effective Character Education*, (<https://www.samford.edu/education/files/11-Principles-of-Effective-Character-Education.pdf>, accessed at 1 September 2019 at 22:16 WIB).

student's relationship with others, and the student's relationship with the environment. These developed characters supported by the statement of Quraish Shihab that “*Akhlak diniyah* (religion / Islamic) covers various aspects, starting from character to Allah, to fellow creatures (human, animal, plants, and inanimate objects”).³⁸¹

Fostering-character is trying to be carried out through understanding in a student's mind, heart, and behavior. This *pondok pesantren* provides learning about character, example, and direction to help students leave their bad habits on the streets. They not only provided theories but also accompanied by practices in student's real lives.³⁸²

This means Sabilul Hikmah Salafiyah Islamic Barding School fosters student character comprehensively. They develop student character through activities that involve students' thoughts, feelings, and behavior so that they can implement good character. To achieve this, *pondok pesantren* not only presents learning through subject matter or theory but also makes all phases of life in the *pondok pesantren* can foster good character in students.

Lickona stated good character consist of knowing the good, desiring the good, and doing the good- habits of the mind, habits of the heart, and habits of action. All three are necessary for leading a moral life; all three make up moral maturity.³⁸³

In moral knowing, this *pondok pesantren* assists students to be aware of good and bad characters. The first time they joined the *pondok pesantren*, all

³⁸¹ M. Quraish Shihab, *Wawasan Al-Qur'an*, as cited in Abuddin Nata, *loc.cit.*

³⁸² Gus Ubaidillah, *op.cit.*, December 17, 2018.

³⁸³ Thomas Lickona, *op.cit.*, p. 51.

street children's behavior was bad. This bad behavior is changed gradually through supervision and assistance in all activities, including sleeping, bathing, eating, communicating with others, clean and healthy behavior, and carrying out scheduled activities and regulations at the *pondok pesantren*. Teachers assumed by always carrying out activities and obeying the rules of the *pondok pesantren*, students will eventually understand what is good. Meanwhile, if they refuse to follow the activities and regulations, they will receive punishment. In this way, students will realize what is good and bad.

The *pondok pesantren* also provides warnings and advice to make students understand how to behave if they encounter a bad situation. Teachers do not always give directions and warnings to students. Warnings are only given in situations that are too bad. Teachers assumed that by initially giving a warning about situations with adverse effects, then students will be able to receive warnings about situations with small adverse effects. Furthermore, the teachers give directions to students according to the current conditions or before bad situations.

The *pondok pesantren* conduct teaching and learning about character and self reflection to make students understand others. The *pondok pesantren* uses *Wasoya* or *Akhlak Lil Banain* book. Self rights and other people's rights are mentioned in the book. The teacher explains these rights, provides illustrations and reflects on students. One of the examples is about hurting others. If a student hurts someone, then the pain will be the same as if someone hurt the student. By giving that illustration, students will feel the

position and understand others. Furthermore, students will be able to think by themselves.

This *pondok pesantren* conducts learning and examples of good practice to help students understand the reasons why they must have good character. Students can find out the reasons from the lessons provided at the Pondok Pesantren Salafiyah Sabilul Hikmah, such as Qur'an education, good religious understandings, and good worship procedures. Students also practice good behavior with fellow friends, teachers, and caregivers. In essence, students are taught to behave well in an *pondok pesantren* environment. With these habits, students will naturally become good.

This *pondok pesantren* teaches students about how to decide to act in a situation. Teachers ask students to seek information from various perspectives in decision-making. From information obtained, students can consider the consequences before deciding what to do.

The teachers at this *pondok pesantren* provide stories about pious and good peoples and self-reflection to teach students about self-knowledge. By knowing the stories, students will reflect it to them and have consideration, whether they are like the pious or good people in the story or not. If students haven't become like the figures in the story, teachers try to improve their character weakness in terms of spiritual, motivational, and practical. In spiritual, there are *istighasah* activities, *dzikir*, QS. Yasin recitation, and so on. Then, students were given the motivation to improve their character, and of course, practice good character continuously.

In moral feeling, this *pondok pesantren* always provides advice and direction to make students feel conscience to do good. Explanation regarding good and bad things have been conveyed in the learning material. This shows that students are considered able to distinguish what is good and bad. Teachers give more direction and advise students about their responsibility to do good.

This *pondok pesantren* provides education and good habits to teach students how to respect themselves so that they are then able to respect others. Pondok Pesantren Salafiyah Sabilul Hikmah believes that by giving good religious education, students will behave well. If learning and habits are carried out continuously, students will become good people and behave well with others. Examples of habituation for students to respect themselves are to maintain cleanliness and appearance, on time in carrying out both religious and learning obligations, and how to behave in the classroom. So far students still need further learning to be able to respect others. They have a little difficulty in being polite to other people so the teachers try to continue to train students on politeness.

This *pondok pesantren* also teaches empathy by sharing the experience of Gus Ubaidillah as a caregiver in helping street children. Teachers help students feel empathy by providing a real example of empathy conducted by Gus Ubaidillah, where street children as known as someone who had bad character and behavior are educated and given facilities in *pondok pesantren*

so they become better human beings. With this real example of empathy, students are expected to logically accept the example of empathy.

The *pondok pesantren* makes students love good things. Teachers help students feel happy and comfortable in practicing every activity in the *pondok pesantren*. The *pondok pesantren* views that by making students feel happy and comfortable, students will feel attracted and happy to do it.

The *pondok pesantren* provides assistance to teach students about self-control in various ways. Assistance is given to make students aware of some behaviors that are considered right, but actually, it is wrong. Realizing that lying is the main character of street children, the *pondok pesantren* assists students in their words. If students lie and always get a reprimand from the teacher, students will realize that it is the wrong action. Students will stop and not repeat it. Furthermore, assistance also refers to aspects of religion, learning, and motivation. By knowing the criteria and benefits of the right attitudes, students will be able to control themselves better.

This *pondok pesantren* gradually provides good information and understandings to teach students to have humility in accepting the truth and want to correct mistakes. At first, students did not want to listen to their teacher. But by providing information and good understandings, students are gradually able to understand what is good. Good communication between students and teachers plays an important role in the information delivery process. By being open in communication, the delivery process will be more

easily accepted by students. They are then expected to have the will to correct their mistakes.

In moral action, this *pondok pesantren* encourages students to have competence in doing good. Teachers try to reduce student's laziness. Teachers also give examples of doing good. Besides, the motivation from friends also plays an important role. Students who do good activities will motivate other students.

The *pondok pesantren* encourages students to have the desire to do good by providing illustrations of future life if they do good or do bad things. By imagining the illustrations if they do good things, students are motivated to do good and leave bad things.

The *pondok pesantren* always provides good activities as a habit for students. All these habits are carried out continuously to create a culture and a conducive environment. The habits of students in the classroom are neat, speak politely to peers and teachers, and sit facing the blackboard. Sometimes, students are found chatting while learning in class. But the teacher gives direction to focus on the lesson. The teacher has the task to arrange the classroom. Meanwhile, *pondok pesantren* activities have been systematically scheduled. The activity starts from *subuh* prayer and *istigazah*, Qur'an recitation, sports, cleaning the *pondok pesantren* area, rest and shower, breakfast, skills training, *dzuhur* prayer, therapy, lunch, rest and shower, *ashar* prayer, madrasa education, dinner, *maghrib* prayer, *istighazah* and *QS. Yasin* reading, *isya* prayer and *istighazah*, Islamic traditional book

learning / *Sekolah paket*, therapy, and rest/sleep. The first activity starts in the morning at 04.30 and ends at night at 21.30 Western Indonesian Time.

To develop good character (thinking, feeling, and action) and its manifestations into something that always makes students implement character values in daily life, the *pondok pesantren* realizes that learning is not only limited to teaching theory. Character learning must also be a part of everyday life. Therefore, the *pondok pesantren* uses an approach that involves all the elements in the *pondok pesantren* working together to help the development of student character. Pondok Pesantren Salafiyah Sabilul Hikmah used a comprehensive approach both in the classroom and *pondok pesantren*. The strategies implemented by teachers in the classroom are:

First, Teacher as Caregiver, Model, and Mentor Strategy. Teachers in Pondok Pesantren Salafiyah Sabilul Hikmah, act as a caregiver by giving attention and comfort to students. Since joining and passing through the transition period, students have been given attention and comfort. This treatment makes teaching and learning process more conducive in the classroom. The teacher and students already understand each other. Students view their teachers gave attention and comfort better than their parents.

Thomas Lickona stated that the basic form of moral education is the treatment we receive. A moral educator from England, Peter McPhail, stated that: "Children will feel happy if treated well and warmly; the main source of their happiness is to be treated as such. Furthermore, when children are supported with such treatment, they will be happy to treat other people,

animals, even inanimate objects well and warmly.”³⁸⁴ This shows that if the teacher gives a sense of comfort and affection, students learn about the meaning of that feeling by experiencing it themselves in the classroom. This feeling allows the activities that take place in the classroom to be more effective for both parties. Richard I. Arends in his book titled *Learning to Teach* stated that in general, teachers who were warm and loving were thought to be more effective than those who were perceived to be cold and aloof.³⁸⁵

Furthermore, the teacher acts as a model. The teacher will always be observed by the student. They will become a reference for students. Street children are sensitive and will quietly observe their teacher. Examples of good things that teachers try to teach are shaking hands when meeting, wearing clothes that are appropriate for learning, and giving examples of good ways of communication. Students practice communicating with teachers because they will communicate with the community.

Vern Jones & Louise Jones stated that children and adolescent behaviors are developed through adult behavior which plays an important role in their lives. Researcher shows that individuals are more likely to take models from people they view as having competence and control over resources, and the

³⁸⁴ Thomas Lickona, *Mendidik Untuk Membentuk Karakter: Bagaimana Sekolah Dapat Memberikan Pendidikan tentang Sikap Hormat dan Bertanggung Jawab*, translated by Juma Abdu Wamaungo, (Jakarta: Bumi Aksara, 2016), p. 113.

³⁸⁵ Richard I Arends, *Learning To Teach*, (New York: McGraw-Hill Education, 2015), p. 20.

main sources of control, support, and reinforcement - these are all characteristics possessed by teachers.³⁸⁶

Teacher acts as a mentor provide instruction and guidance to students through what is learned in the classroom. In teaching and learning, students express their desires, explain the examples, tell their experiences and ask questions about bad activities on the streets. Teachers should respond to these things carefully. They do not directly answer student's questions with *halal* or *haram* and yes or no. The teachers will analyze student questions and explain little by little to make sure students understand the explanation.

Thomas Lickona stated that in class, the teacher must facilitate students to talk about their problems and become moral guides. Without the moral influence of the teacher, the class will be very deficient.³⁸⁷ One way that teachers can develop a concern about what is the truth is by showing that the teacher cares. Teachers can do this by reacting to moral deviations.³⁸⁸ This is done by providing explanatory answers to questions about bad activities on the streets. Furthermore, according to Thomas Lickona, when teachers take students' moral violations seriously, this is likely to make students take these violations seriously.³⁸⁹

Second, Caring Classroom Strategy. Teachers always communicate and maintain a sense of belonging to students to create a caring classroom

³⁸⁶ Vern Jones & Louise Jones, *Manajemen Kelas Komprehensif Edisi Kesembilan*, translated by Intan Irawati, (Jakarta: Kencana, 2012), p. 67.

³⁸⁷ Thomas Lickona, *Mendidik Untuk Membentuk Karakter: Bagaimana Sekolah Dapat Memberikan Pendidikan tentang Sikap Hormat dan Bertanggung Jawab*, *op.cit.*, p 116.

³⁸⁸ *Ibid.*, p 122.

³⁸⁹ *Ibid.*

community. Communication and maintain a sense of belonging are more directed towards readings and question and answer activity. Some examples are the teacher directs the readings of *Asmaul Husna* together and conducts a question and answer session accompanied by the teacher.

According to the researcher, the activities initiated by the teacher must continue to be carried out to foster a students' sense of care for everything in class. Caring will contribute to creating a good community. A community where each individual feels they own one another. This allows the class community to be supportive.

Carol Simon Weinstein & Ingrid Novodvorsky stated that no teacher can simply declare, “We are a community” and leave it at that. Communities develop only when teachers provide opportunities for students to learn about one another: to interact in respectful, supportive ways, and to share experiences.³⁹⁰ Furthermore, citing Brackett, Reyes, Rivers, Elberton & Salovey in Carol Simon Weinstein & Ingrid Novodvorsky, students, like all of us, have a fundamental need for a sense of belonging, trust, and safety. A large body of evidence indicates that the experience of an emotionally supportive classroom is related to better attitudes toward school; higher achievement, greater engagement, enjoyment, and motivation; and less violent behavior.³⁹¹

³⁹⁰ Carol Simon Weinstein & Ingrid Novodvorsky, *Middle and Secondary Classroom Management: Lesson from Research and Practice*, (New York: McGraw-Hill, 2015), p. 76.

³⁹¹ Brackett, Reyes, Rivers, Elberton & Salovey in Carol Simon Weinstein & Ingrid Novodvorsky, *Ibid.*, p. 75.

Third, Character Discipline Strategy. Teachers always practice character discipline. Teachers are always *istiqamah* and constantly remind and guide students to behave well. At the beginning of joining the *pondok pesantren*, many students broke the rules. But the teachers are always *istiqamah* and consistently remind and guide students. Neatly dressed, facing the blackboard, sitting and facing the teacher, and not chatting are examples of character discipline in the classroom. The discipline character is also applied by students by answering greetings from the teacher, shaking hands when meeting with the teacher, saying good to the teacher and asking questions in a good way to the teacher even though outside the classroom. When teachers are *istiqamah* and constantly remind and guide students doing everything including discipline in carrying out the rules in the *pondok pesantren*, students are motivated to be respectful and responsible to do it.

According to Thomas Lickona, discipline is a moral education opportunity. As the French sociologist Emil Durkheim observed, discipline provides the moral code that makes it possible for the small society of the classroom to function.³⁹² Furthermore, he stated that moral discipline has the long-range goal of helping young people behave responsibly in any situation, not just when they're under the control of a particular adult. Moral discipline seeks to develop students' reasoned respect for rules, the right of others, and the teacher's legitimate authority; students' sense of responsibility for their

³⁹² Thomas Lickona, *op.cit.*, p. 110.

own behavior; and their responsibility to the moral community of the classroom.³⁹³

Based on these goals, teacher tries to help students understand and demonstrate the rules in the classroom and *pondok pesantren*. Vern Jones & Louise Jones stated that teachers work with students to ensure that they understand and can demonstrate the rules and procedures.³⁹⁴ Teachers must begin the school year by teaching class rules and procedures, carefully monitoring student behavior, telling students mistakes and re-teaching rules or procedures that students often fail to follow.³⁹⁵ This is because according to Thomas Lickona, teacher is the central moral authority in the classroom. School has given the teacher the responsibility of creating a good moral and learning environment and of looking after students' safety and social welfare. That responsibility gives the teacher the right to tell students to follow directions, do their work, obey the classroom rules, and stop any behavior the teacher consider contrary to the best interests of an individual or the group. In the course of managing the classroom, the teacher also functions s a moral mentor-instructing children in why it's not polite to interupt, not fair to cut the line, not kind to call names, not respectful to "borrow" somebody's property without asking, and so on.³⁹⁶

Fourth, Democratic Classroom Strategy. Teachers involving students to participate in creating a comfortable atmosphere for teaching and learning in

³⁹³ *Ibid.*

³⁹⁴ Vern Jones & Louise Jones, *op.cit.*, p. 185-186.

³⁹⁵ Thomas Lickona, *Mendidik Untuk Membentuk Karakter: Bagaimana Sekolah Dapat Memberikan Pendidikan tentang Sikap Hormat dan Bertanggung Jawab*, *op.cit.*, p 186.

³⁹⁶ Thomas Lickona, *op.cit.*, p. 111.

the classroom. They create a classroom situation based on the type of lessons, such as singing for Arabic learning and a serious for character learning. Besides, there is always a question and answer session and sharing experiences where students can share their knowledge and curiosity.

According to the researcher, student involvement in creating a classroom situation shows that the teacher invites students to play a greater role in decision making. The teacher can listen to what the student likes and students feel valued because they are involved in decision-making. According to Thomas Lickona, teachers create a democratic classroom community in which students are involved in shared decision making about classroom issues. The primary means for creating a democratic community is having class meetings in which students are able to voice their concerns and solve problems of getting along.³⁹⁷

Fifth, Linking Character Values Strategy. The teachers insert character values in each lesson. They always insert character values during teaching and learning. Teachers use lessons as a bridge to exploring ethical issues. The teacher explains the subject matter first, then relates it to issues and character values.

Citing Napier and National Guidelines for Sexuality and Character Education in Aynur Pala, use the ethically rich content of academic subjects (such as literature, history, and science) as a vehicle for studying the virtues; ensure that the sex, drugs, and alcohol education programs promote self-

³⁹⁷ Darcia Narvaez, *Integrative Ethical Education*, (<http://citeseerx.ist.psu.edu/viewdoc/download?doi=10.1.1.460.793&rep=rep1&type=pdf>, accessed at 1 September 2019 at 22:45 WIB).

control and other high character standards taught elsewhere in the curriculum.³⁹⁸

Linking moral values in each lesson requires the teacher's skills to find ethics that can be explored in each subject matter. According to Thomas Lickona, exploring the school curriculum to gain ethical potential, requires teachers to look at the curriculum and ask themselves, "What are the ethical issues and moral values in the subjects I teach? How can I make those issues and values clear to my students?"³⁹⁹ Furthermore, he also said that after the teacher identified a gap in the curriculum that could be used to explore moral values, the next step was to plan lessons or effective units regarding these moral values. This means, choosing good material.⁴⁰⁰ Even with good material, a lesson can still be confusing. A teacher also needs an effective teaching strategy that can stimulate a student to be involved in the material and think about it seriously.⁴⁰¹

Sixth, Cooperative Strategy. Teachers direct students to cooperate with others in learning and the activities of the *pondok pesantren*. Actually, a sense of cooperation has been formed on the streets. However, it occurs in a negative context. In the *pondok pesantren*, student cooperation is more directed through learning activities. The examples of cooperation that the teacher applies are writing and solve the problem.

³⁹⁸ Aynur Pala, *op.cit.*, p. 30.

³⁹⁹ Thomas Lickona, *Mendidik Untuk Membentuk Karakter: Bagaimana Sekolah Dapat Memberikan Pendidikan tentang Sikap Hormat dan Bertanggung Jawab*, *op.cit.*, p 251.

⁴⁰⁰ *Ibid.*, p. 253.

⁴⁰¹ *Ibid.*, p. 257.

Cooperative learning has various benefits. Citing Myra Pollack Sadker & David Miller Sadker, cooperative learning promotes both intellectual and emotional growth: Students make higher achievement gains; this is especially true for math in the elementary grades. Students have higher level of self-esteem and greater motivation to learn. Students have a stronger sense that classmates have positive regard for one another. Understanding and cooperation among students from different racial and ethnic are enhanced.⁴⁰².

Seventh, Conscience Strategy. Teachers encouraged students to have a conscience to do their best. But remembering students are street children who have been affected by bad things making their minds irrepressible. However, the teacher always tries to encourage students to do their best according to their abilities. Gradually, students will become more aware of it. The teachers try to make students do their best through activities in the classroom. Some examples are that students must take notes on the learning material well. In the end, the teacher will provide students with feedback about their work. Students also try to read and memorize well. Besides, the teacher always asks students to raise their hands first before asking questions to teach students how to ask questions well.

When students do a good job, the teacher gives an award. This is one of the strategies that can be used to help slow achievers and individualize their assignments. McIntyre in Kathryn R. Wntzel & Jere E. Brophy suggested

⁴⁰² Myra Pollack Sadker & David Miller Sadker, *Teachers, Schools, and Society*, (New York: McGraw-Hill, 2005), p. 98.

maintaining students' motivation. One of the way is providing encouragement and positive comments on the paper.⁴⁰³ Besides, Fisher in Carol Simon Weinstein & Ingrid Novodvorsky stated that one particularly important teaching activity is providing academic feedback to students (letting them know whether their answer are right or wrong, or giving them the right answer). Academic feedback should be provided as often as possible to students. When more frequent feedback is offered, students pay attention more and learn more. Academic feedback was more strongly and consistently related to achievement than any of other teaching behaviors.⁴⁰⁴

Making students responsible for completing their work requires encouragement from the teacher. Citing Carol Simon Weinstein & Ingrid Novodvorsky in their book *Middle and Secondary Classroom Management: Lessons From Research and Practice*, teachers are responsible for stimulating student's engagement in learning activities. It can be gratifying (and a lot easier) when students come to school already excited about learning; however, when this is not the case, teachers must redouble their efforts to create a classroom context that fosters student's involvement and interest.⁴⁰⁵

The obligation of students to have the motivation to complete their tasks properly aims to train students to develop their dignity and self-esteem. According to Lickona, a job well done is a fundamental source of dignity and self-esteem. At school, it is very difficult to get children to build positive self-

⁴⁰³ Kathryn R Wentzel & Jere E. Brophy, *Motivating Students To Learn Fourth Edition*, (New York: Routledge, 2014), p. 169.

⁴⁰⁴ Carol Simon Weinstein & Ingrid Novodvorsky, *op.cit.*, p. 211

⁴⁰⁵ *Ibid.*, p. 203.

esteem when they fail. And it's also almost impossible for them to feel good about themselves if they know that they are doing something below what they can.⁴⁰⁶

Eighth, Character Reflection Strategy. The teacher encourages character reflection through several activities such as reading, asking questions, and discussion with teachers. Not only limited to those activities, but character reflection is also applied through practice in daily life. Through this way, it is expected that students can directly practice good characters.

According to Thomas Lickona, moral reflection is something important to develop the cognitive side of a character - an important part of our own morals that can help us make moral judgments about our own and other attitudes.⁴⁰⁷

Ninth, Conflict Resolution Strategy. Teachers teach conflict resolution by deliberation. Students discuss conflicts that occur together. Students who are involved in conflict tell problems and express their opinions. After that, the teacher and students discuss to resolve the conflict. If the conflict is over, the teacher gives students motivation, understanding, and stories about teacher experiences to make students understand better.

In guiding students through this real conflict, the teacher always has the task to help students understand the views of others (how if there is an incident and feel if you experience it), help students find wise solutions that bring us to understand it from two points of view and satisfaction of the

⁴⁰⁶ Thomas Lickona, *Mendidik Untuk Membentuk Karakter: Bagaimana Sekolah Dapat Memberikan Pendidikan tentang Sikap Hormat dan Bertanggung Jawab, op.cit.*, p 310-311.

⁴⁰⁷ *Ibid.*, p. 355.

statement of legitimacy from each section (is this problem solving fair for you, and helps students practice personal skills that will help them solve problems without adult intervention (can you show how you can provide solutions to these problems without fighting).⁴⁰⁸

Then, the approaches implemented in the *pondok pesantren* are:

First, Family Principle Strategy. The *pondok pesantren* applies family principles to encourage caring outside the classroom. Students assume the caregiver is their parents, and the caregiver considers students to be their children. Students must tell what happened to the caregiver and his wife as their parents. Besides, fellow students are also taught to have caring. With this relationship, students and caregiver have a sense of belonging and care for each other.

According to the researcher, in this family principle, caregivers act as role models that inspire students and make students learn about caring. Caregivers care about the lives of students as street children by educating them to get a better life. This opinion is supported by Thomas Lickona that young people need an inspiring person, a person that makes a difference in their communities too.⁴⁰⁹ The attitude of students who must always tell everything that happened to caregivers also makes students learn to care by being cared for by others. Fellow friends are also taught to care for one another. According to Lickona, in a one-to-one relationship like this, older children

⁴⁰⁸ *Ibid.*, p. 420.

⁴⁰⁹ *Ibid.*, p. 434.

learn to care by being caring, younger children learn caring by being cared for by others.⁴¹⁰

Second, Positive Culture Strategy. Pondok Pesantren Salafiyah Sabilul Hikmah creates a positive moral culture through *pondok pesantren* activities. Gus Ubaidillah believed that learning and activities in *pondok pesantren* have become a culture and can make positive morals. A good *pondok pesantren* environment will have a positive impact on students.

Citing Educating for Character, Psychologists Clark Power, Ann Higgins, and Lawrence Kohlberg conducted a study of how student moral culture influences student morale functionally. In their book entitled Lawrence Kohlberg's Approach to Moral Education, they report their findings: when schools try to "truly become a community", students will see their school as an institution built with high norms (caring for others). Under these conditions, students apply it in everyday life including when asked how they resolve moral dilemmas in school.⁴¹¹

Third, Partnership Strategy. The *pondok pesantren* works with parents and the surrounding citizens, collaborating with the communities and the government. In this case, because the average student has a bad relationship with their parents, cooperation with parents is carried out by conducting a TEPAK program, home visit, strengthening the place, and strengthening parents. This is conducted to make the relationship between students and their parents closer.

⁴¹⁰ *Ibid.*, p. 441.

⁴¹¹ *Ibid.*, p. 453.

The surrounding community now supports activities in the *pondok pesantren*, although at first, the community refused to accept street children. The *pondok pesantren* also collaborates with the communities to offer training. One of them is music collaboration. The *pondok pesantren* works with cultural villages. Then, *pondok pesantren* also works with the government, such as the Social Service, Ministry of Religion, Indonesian Army, and the National Anti-Narcotics Agency. Programs such as training, workshops, and motivation are carried out to help fostering-street children's character in the *pondok pesantren*.

Anderson and Minke in Carol Simon Weinstein & Ingrid Novodvorsky stated that family involvement in schooling is linked to students' academic achievement. First, knowing about a student's home situation provides insight into the student's classroom behavior. Second, when families understand what you are trying to achieve, they can provide valuable support and assistance. Third, families can help too develop and implement strategies to change students' behavior. Fourth, parent volunteers can provide needed assistance in the classroom and the school. Finally, involving families pays long-term dividends for both the school and families.⁴¹² Furthermore, Thomas Lickona stated that in fact, the whole community has a stake in the development of the character of its youth, this is important for a school that carries out value education to involve more than parents. Broad community involvement is useful in several ways: it helps to identify and obtain support

⁴¹² Carol Simon Weinstein & Ingrid Novodvorsky, *op.cit.*, p. 149-150

for the values that must be taught; it provides valuable ethical expertise in the community, and inform the public and generate positive publicity for school businesses in this field. School systems that try to put a value program in place without informing and involving the community often face an adverse reaction, namely misunderstanding, suspicion, and resistance.⁴¹³ The government also participates in providing solutions by training through agencies in character building. According to Thomas Lickona, the government must be part of the solution rather than part of the problem.⁴¹⁴

From the above explanation, the *pondok pesantren* guides students' character through learning in the classroom and outside the classroom. This means that character education is provided through teaching and learning and all daily activities and habituation in the *pondok pesantren*. In developing student character, education should not only teach theoretically (cognitive) but also comprehensively cover all affective and psychomotor aspects. In this case, the character is not only limited to knowledge. Quoting M. E. Winarno, someone who knows goodness is not necessarily able to act by the knowledge obtained, if it is not trained (become a habit) to do the good. The character also reaches into the real of emotions and self habits. Thus we need three good components, namely moral knowing (knowledge of morals), moral feelings or feelings (strengthening emotions) about morals, and moral action

⁴¹³ Thomas Lickona, *Mendidik Untuk Membentuk Karakter: Bagaimana Sekolah Dapat Memberikan Pendidikan tentang Sikap Hormat dan Bertanggung Jawab*, *op.cit.*, p. 570-571.

⁴¹⁴ *Ibid.*, p. 557.

or moral actions. Thus the character is not enough just to be known but must be done in the form of moral deeds.⁴¹⁵

Character education will be easier and more successful if it is done through habituation of life and not just theory. Therefore, character-building does not only take place in the classroom. The *pondok pesantren* involves all the elements in the *pondok pesantren* to provide students with the experience of character activities.

According to Thomas Lickona, comprehensive character education asserts that effective character education must encompass the total moral life of the classroom and school. A comprehensive approach recognizes that all interactions in the school—the way adults treat students, the way students treat adults, the way students are permitted to treat each other, the way the administration treats staff and parents, and the way sports are conducted, conflicts resolved, and grades given—send moral messages and affect students' developing character. Both explicit moral instruction (such as explanation, exhortation, and curriculum-based lessons in virtue) and implicit moral teaching (through processes such as modeling, discipline, and cooperative learning) are part of the moral life of the school.⁴¹⁶

⁴¹⁵ M. E. Winarno, *Pengembangan Karakter Bangsa Melalui Pendidikan Jasmani dan Olahraga*, Pidato Pengukuhan Guru Besar dalam Bidang Ilmu Keolahragaan pada Fakultas Ilmu Keolahragaan, delivered in Sidang Senat Terbuka Universitas Negeri Malang (UM), Wednesday 5 December 2012, (<http://digilib.um.ac.id/images/stories/pidatogurubesar/2012/pengembangan%20karakter%20bangsa%20melalui%20pendidikan%20jasmani%20%20olahraga%20-1%20oleh%20h%20m%20e%20winarno.pdf> accessed at 1 September 2019 at 23:26 WIB).

⁴¹⁶ Thomas Lickona, *The Teacher's Role in Character Education*, *The Journal of Education*, Vol. 179, No. 2, 1997, p. 66.

Through this character-building, it is expected that street children as the next generation of the nation will be able to leave all the bad characters on themselves and behave well. In short, street children are expected to be better than before as the purpose of this *pondok pesantren*.

B. The Impact of Fostering-Street Children's Character in Pondok Pesantren Salafiyah Sabilul Hikmah

All of the teachers agreed that street children have bad character and conducted bad activities, or it can be said if they have no character. But the fostering-character program conducted in Pondok Pesantren Salafiyah Sabilul Hikmah has an impact on street children students. When teachers were asked if they had observed any changes in student's behavior, they all responded affirmatively. All identified positive changes in student's behavior. Teachers stated that street children's character changes have been reversed 180 degrees. They have not participated in bad activities.

Teachers indicated that students had become more religious. They have obediently practiced the teachings of Islam. This included being obedient in practicing mandatory and sunnah teachings. Although sometimes there is still a feeling of lazy, they have tried to implement it.

Students also have been obedient to the regulations in the *pondok pesantren*. Both teachers and the students stated that students obey the rules. Not going out at night and learning on time are the examples.

The next, teachers and students stated that students have been tolerant of fellow friends. Although sometimes there is a misunderstanding between

them, their tolerance, respect, and affection are stronger. Students already know things that need to be tolerated and not.

Students used the environment responsibly. Students maintain the cleanliness and facilities of the *pondok pesantren* including sweeping, not littering and setting tables before starting activities.

Students applied the value of togetherness with fellow friends. Students lived in harmony and want to help their friends. They are also compact in carrying out activities in the *pondok pesantren*.

Teachers indicated that students had become more responsible. This included responsibility for assignments and motivation to work better. The teacher stated seventy percent of students are responsible when given assignments. But new students can't do it yet.

Students have been able to communicate and interact politely. They have been able to distinguish ways of communicating with someone more mature and peers.

The teacher indicated that students understand the rights and obligations of themselves and others and respect differences of opinion. Although not one hundred percent, eighty percent of students have been able to implement it.

Changes in students are in the form of attitudes and behavior. These changes show that students have been able to express the character values they get in the *pondok pesantren*. The student's character expressed through their attitude. According to Daniel Katz in Saul McLeod, the function of attitude is self / ego-expressive. The attitude we express helps communicate

who we are. Our attitudes are part of our identity, and help us to be aware through the expression of our feeling, beliefs, and values.⁴¹⁷

C. Supporting and Inhibiting Factor of Fostering-Street Children's Character in Pondok Pesantren Salafiyah Sabilul Hikmah Malang

In fostering-street children's character, supporting and inhibiting factors will always be found. The research found the supporting factors and inhibiting factors of fostering-street children's character in Pondok Pesantren Salafiyah Sabilul Hikmah Malang.

1. Supporting Factors

a. Good relationship between *pondok pesantren* with parents, community and government

The teachers stated that all parents but some supported *pondok pesantren* in carrying out various activities. Although some did not support, in the end, they were glad their children joined the *pondok pesantren*. Empirical evidence of this supporting factor comes from a thesis by Hendri Noleng titled, “*Upaya Pembinaan Akhlak Mulia Peserta Didik di Pondok Pesantren Nurul Azhar Sidrap*”. The author reported that the existence of cooperation between *madrasah* and parents is one of the supporting factors in fostering character.⁴¹⁸ Teachers also stated that community and government gave support although not in full. A research conducted by Ribut Maysaroh titled “*Strategi Pembinaan Akhlak Anak*

⁴¹⁷ Daniel Katz, *Public Opinion Quarterly*, cited in Saul McLeod, *Attitudes and Behavior*, 2018, <https://www.simplypsychology.org/Attitudes.html> accessed at 5 March 2019 at 21.47 WIB.

⁴¹⁸ Hendri Noleng, *loc.cit.*

Jalanan di Sanggar Alang-Alang Surabaya” reported that support from the community and the government is supporting factor in fostering character.⁴¹⁹

b. The comfortable environment of *pondok pesantren*

The teachers stated that the *pondok pesantren* environment was comfortable. This environment is more comfortable than the student’s own home. Students have no desire to leave or run away and happy to live in a the *pondok pesantren*. Empirical evidence of this supporting factor comes from two research conducted by Hendri Noleng and Purwanto, Abdullah Aly, & Ari Anshori. A thesis by Hendri Noleng titled “*Upaya Pembinaan Akhlak Mulia Peserta Didik di Pondok Pesantren Nurul Azhar Sidrap*” shows that *pondok pesantren* environment that is comfortable and away from the crowds is one of supporting factors.⁴²⁰ Next, a journal by Purwanto, Abdullah Aly, & Ari Anshori titled “*Penanaman Karakter Islami di SMP Muhammadiyah 1 Gatak Sukoharjo Tahun 2015*” reported that good environment becomes supporting factor to foster student’s character.⁴²¹

c. Good coordination between caregiver and teachers

Both caregiver and teachers stated that coordination between them works well. Coordination is carried out every day. However, at certain times weather and the distance of the teacher’s residence become obstacles. Empirical evidence of this supporting factor comes from two

⁴¹⁹ Ribut Maysaroh, *loc.cit.*

⁴²⁰ Hendri Noleng, *loc.cit.*

⁴²¹ Purwanto, Abdullah Aly, & Ari Anshori, *loc.cit.*

research conducted by Ummi Habibah titled, “*Pembinaan Akhlak Siswa Madrasah Aliyah Ali Maksum Krpyak Yogyakarta*” The author reported that good coordination between caregiver and teachers is supporting factor of fostering character.⁴²² Another research conducted by Halimah titled “*Pelaksanaan Pembinaan Akhlak Siswa di SD IT Nurul Iman Palembang*” reported that one of supporting factors in fostering character is good cooperation between teachers in directing students.⁴²³

d. Acceptance of physical and psychological conditions of street children

Both caregiver and teachers of the Pondok Pesantren Salafiyah Sabilul Hikmah accepted the physical and psychological conditions of street children. They really understand how their condition. The local residents have also realized and accepted the conditions of street children. This has become a supporting factor in the moral development of street children. Empirical evidence of this supporting factor comes from a thesis by Ardiyani Ikasari titled, “*Pembinaan Akhlak Bagi Anak Jalanan di Rumah Singgah Ahmad Dahlan Yogyakarta*”. The author reported that community acceptance to the condition of street children is one of supporting factors.

⁴²⁴

e. High willingness of street children to change

The willingness of street children to change is a supporting factor for fostering character. Teachers stated that students are always open and

⁴²² Ummi Habibah, *loc.cit.*

⁴²³ Halimah, *loc.cit.*

⁴²⁴ Ardiyani Ikasari, *loc.cit.*

enthusiastic in receiving an education. Students are also active in activities conducted at *pondok pesantren*.

Empirical evidence of this supporting factor comes from a thesis by Ardiyani Ikasari titled, “*Pembinaan Akhlak Bagi Anak Jalanan di Rumah Singgah Ahmad Dahlan Yogyakarta*”. The author reported that the existence of a strong awareness and willingness of children to change for better is supporting factor of fostering character.⁴²⁵

2. Inhibiting Factors

a. Finance

Caregiver stated that finance is the main obstacle to Pondok Pesantren Salafiyah Sabilul Hikmah. Caregiver fund the needs of students and the operation of *pondok pesantren* independently. Many donors have a bad view toward street children students so they were unwilling to help the *pondok pesantren*. Empirical evidence of this inhibiting factor comes from a thesis by Ardiyani Ikasari titled, “*Pembinaan Akhlak Bagi Anak Jalanan di Rumah Singgah Ahmad Dahlan Yogyakarta*”. The author reported that limited financial capacity is inhibiting factor of fostering character.

b. Lack of facilities and infrastructure

The teacher stated that the *pondok pesantren* lacked facilities and infrastructure. Students still need several facilities including the field and the hall for training. For now, facilities are still sufficient but need to be developed. Empirical evidence of this inhibiting factor comes from a thesis

⁴²⁵ *Ibid.*

by Hendri Noleng titled, “*Upaya Pembinaan Akhlak Mulia Peserta Didik di Pondok Pesantren Nurul Azhar Sidrap*”. He reported that lack of adequate facilities and infrastructure is inhibiting factor of fostering character.⁴²⁶

c. Lack of availability of religious books

Teachers stated that the availability of religious books is still lacking. What is found is only Qur’an. The *pondok pesantren* feels difficult in finding relations who can provide books. The previous thesis reported that the lack of availability of religious books is the inhibiting factor of fostering character. This research was conducted by Ribut Maysaroh titled “*Strategi Pembinaan Akhlak Anak Jalanan di Sanggar Alang-Alang Surabaya*”.⁴²⁷

d. Limited acceptance of the number of street children students

Finally, the limited acceptance of the number of street children is the last obstacle factor. Teachers stated that actually they want many street children to join *pondok pesantren*, but indeed factors such as parents and finance need to be considered.

These are supporting and inhibiting factors of fostering-street children’s character in Pondok Pesantren Salafiyah Sabilul Hikmah Malang. Supporting factors need to be maintained. Meanwhile, inhibiting factors need to get solutions from *pondok pesantren*.

⁴²⁶ Hendri Noleng, *loc.cit.*

⁴²⁷ Ribut Maysaroh, *loc.cit.*

3. Solution

The inhibiting factors that arose need to be followed up. Various solutions are offered by caregiver and teachers to reduce obstacles in fostering the character of street children in *pondok pesantren*.

The first solution stated by Gus Ubaidillah who has a position as caregiver, teacher, and parent for students. He must look manly, strong, and not weak even though what is faced is heavy. He never showed a complaint to protect the feelings of the students. The sensitive nature of street children will make them feel guilty and leave the *pondok pesantren* if they know the reality. The next, ustad Arafat as the teacher tried continuously to find the right solution for the character barriers and methods used. Ustad Arafat keeps trying to find the right method to use for teaching and memorizing. Finally, ustadzah Fela as the teacher also delivered a solution related to the obstacles faced. She stated that she will more be patient in handling street children and directly giving some actions than a reprimand.

All the solutions offered by caregiver and teachers are expected to be able to reduce inhibiting factors for fostering-street children's character in Pondok Pesantren Salafiyah Sabilul Hikmah.

In summary, Pondok Pesantren Salafiyah Sabilul Hikmah fosters student character by providing habits that encourage students to think, feel, and act good

character. For this reason, the *pondok pesantren* uses a comprehensive approach in the classroom and *pondok pesantren*. This comprehensive approach not only teaches students a theory but also uses every activity in the *pondok pesantren* as an effort to develop student character. In the classroom, teacher acts as caregiver, model, and mentor (teacher acts as a caregiver by giving attention and comfort to students, teacher acts as a model to be observed by the student, teacher acts as a mentor provide instruction and guidance to students), teacher always communicates and maintains a sense of belonging of students to create a caring classroom community, teacher always practices character discipline, teacher involves students to participate in creating a comfortable atmosphere for teaching and learning in the classroom, teacher inserts character values in each lesson, teacher directs students to cooperate with others in learning and the activities of the Islamic Boarding, teacher encourages students to have a conscience to do their best, teacher encourages character reflection through several activities such as reading, asking questions, and discussion with teachers, and teacher teaches conflict resolution by deliberation. In the *pondok pesantren* applies family principles to encourage caring outside the classroom, creates a positive moral culture through *pondok pesantren* activities, and work with parents and the surrounding citizens, collaborating with the communities and the government.

Character development in Pondok Pesantren Salafiyah Sabilul Hikmah shows the impact on changes in student attitudes. Teachers indicated that students had become more religious. They have obediently practiced the teachings of Islam. Students also have been obedient to the regulations in the *pondok*

pesantren, students have been tolerant to fellow friends, students used the environment responsibly, students applied value of togetherness with fellow friends, students had become more responsible to their assignment and motivation to work better, students have been able to communicate and interact politely, and students understand the rights and obligations of themselves and others and respect differences of opinion.

There are several supporting and inhibiting factors in fostering-street children's character. The supporting factors are good relationship between the *pondok pesantren* with parents, community and government, the comfortable environment of *pondok pesantren*, good coordination between caregiver and teachers, acceptance of physical and psychological conditions of street children, high willingness of street children to change. While the inhibiting factors are finance, lack of facilities and infrastructure, lack of availability of religious books, and limited acceptance of the number of street children students.

Some solutions were delivered by caregiver and teachers to reduce the inhibiting factors. Gus Ubaidillah who has a position as caregiver, teacher and parent for students must look manly, strong, and not weak even though what is faced is heavy. Ustad Arafat as the teacher tried continuously to find the right solution for the character barriers and methods used. Ustadzah Fela as the teacher stated that she will more be patient in handling street children and directly giving some actions than a reprimand.

CHAPTER VI

CLOSING

A. Conclusion

Based on the data exposure and discussion, it can be concluded that:

1. Fostering-street children's character conducted by Pondok Pesantren Salafiyah Sabilul Hikmah uses a comprehensive approach in the classroom and *pondok pesantren*. They encouraged students to think, feel, and act a good character not only through theory but uses every activity in the *pondok pesantren* as an effort to develop student character.
2. The impact of fostering-street children's character are students had become more religious, obedient to the regulations, tolerant, used the environment responsibly, the applied value of togetherness, more responsible for their assignment and motivation to work better, communicate and interact politely, and understand the rights and obligations of themselves and others and respect differences of opinion.
3. The supporting factors in fostering-street children's character are related to the good relationship between *pondok pesantren* with parents, community, and government, the comfortable environment, the coordination between caregiver and teachers, acceptance of street children, and high willingness of street children to change. While the inhibiting factors are finance, lack of facilities, infrastructure, and religious book availability, and the limited number of acceptance of street children students.

B. Suggestion

Based on the results of the research conducted, the researcher has suggestions to related parties related to fostering-street children's character in Pondok Pesantren Salafiyah Sabilul Hikmah:

1. For the *pondok pesantren*, maximize the knowledge and skills of students, by adding activities and presenting reading books in the form of reading formal subjects, arts, religion, and language, so students have more insight and competencies.
2. For the caregiver, continue to give affection to students, innovate in presenting activities and working with various parties to improve the character building of street children.
3. For teachers, maximize learning with more diverse ways or methods, so students are always happy to follow teaching and learning.
4. For students, obey the rules and follow the activities of the *pondok pesantren* really be a provision in adapting to community life. In addition, students must be able to control themselves so they do not fall into negative activities again.
5. For the government, maximize in giving accompaniment to fostering-street children's character in the *pondok pesantren*.

BIBLIOGRAPHY

- Abdullah, M. Yatimin. 2007. *Studi Akhlak dalam Perspektif Al-Qur'an*. Jakarta: Amzah.
- Al-Awamreh, Mohammed Hasan. 2016. *Al-Imam Al-Ghazali's View of Moral Education: Its Purposes and Pillars*. US- China Education Review, Vol. 6 No. 5.
- Al-Din, Nadia Jamal. 1994. *Miskawayh*. UNESCO: International Bureau of Education, Vol. 24 No. ½.
- Alfarisi, Muhammad Lutfianto. 2016. Bachelor Thesis. *Tipologi Pendidikan Spiritual Santri Secara Dhohiriyah dan Ruhaniyah di Pondok Pesantren Metal Moeslim Rejoso Pasuruan*. Malang: Universitas Islam Negeri Maulana Malik Ibrahim Malang.
- Al-karasneh, Samih Mahmoud & Ali Mohammad Jubran Saleh. *Islamic perspective of creativity: A model for teachers of social studies as leaders*. Procedia Social and Behavioral Sciences 2. 2010.
- Anuz, Fariq bin Gasim. 2009. *Bengkel Akhlak*. Jakarta: Darus Sunnah Press.
- Apipudin. 2016. *Peningkatan Kesehatan mental Melalui Pembinaan Akhlak (Analisis pemikiran Al-Ghazali)*. STUDIA DIDKATIKA Jurnal Ilmiah Pendidikan. Vol. 10 No. 2.
- AR, Zahrudin & Hasanuddin Sinaga. 2004. *Pengantar Studi Akhlak*. Jakarta: PT Raja Grafindo Persada.
- Arends, Richard I. 2015. *Learning To Teach*. New York: McGraw-Hill Education.
- Azhari, Riza. 2014. Bachelor Thesis. *Pemberdayaan Anak Jalanan di Lembaga Sosial Hafara Jogjakarta*. Jogjakarta: Universitas Islam Negeri Sunan Kalijaga Jogjakarta.
- Battistich, Victor. *Character Education, Prevention, and Positive Youth Development*, (<http://www.character.org/wp-content/uploads/2011/12/White Paper Battistich.pdf>, accessed at 5 June 2018 at 7:23 WIB).
- Benitez, Sarah Thomas De. 2011. *State of the World's Street Children: Research*. London: Consortium for Street Children.
- Berkowitz, Marvin W. *The Science of Character Education*, (http://media.hoover.org/sites/default/files/documents/0817929622_43.pdf, accessed at 5 June 2018 at 6.10 WIB).

- Berkowitz, Marvin W. & John H. Grych. *Early Character Development and Education*, Early Education and Development. Vol. 11 No. 1.
- Berkowitz, Marvin W. & Melinda C. Bier. 2005. *What Works In Character Education: A Research-driven Guide for Educators*. Washington DC: Character Education Partnership.
- Bukit, Seriwati. *Pendidikan Karakter*, (<https://sumut2.kemenag.go.id/files/sumut/file/file/PENDIDIKANKARAKTER/ydom1335154408.pdf>, accessed at October 22 at 8:59 WIB).
- Bukuth, Augendra & Jérôme Ballet. 2015. *Children of the Street: Why are They in the Street? How do They Live?*. RECENT ISSUES IN SOCIOLOGICAL RESEARCH Economics & Sociology. Vol. 8 No. 4.
- Character.org. *11 Principles of Effective Character Education*. (<https://www.samford.edu/education/files/11-Principles-of-Effective-Character-Education.pdf>, accessed at 1 September 2019 at 22:16 WIB).
- Creswell, John W. 2014. *Research Design: Qualitative, Quantitative, and Mixed Methods Approaches 4th Edition*. Thousand Oaks, California: SAGE Publication, Inc.
- Djamil, M. Natsir. 2013. *Anak Bukan Untuk Dihukum*. Jakarta: Sinar Grafika.
- Emrullah, Ali bin & Mahammed Hadimi. 2001. *Ethics of Islam*. Turkey: Waqf Ikhlas Publications.
- Fauzi, Achmad. 2016. Undergraduate Thesis. *Studi Komparasi Antara Mahasiswa Yang Berasal Dari Pondok Pesantren Salaf Dengan Mahasiswa Yang Berasal Dari Pondok Pesantren Modern Dalam Keaktifan Diskusi Di Dalam Kelas Pada Mata Kuliah Fiqih Di Fakultas Tarbiyah Dan Keguruan Universitas Islam Negeri Sunan Ampel Surabaya Tahun Akademi 2015/2016*. Surabaya: UIN Sunan Ampel Surabaya.
- Fayanti, Ani Nur. 2011. Bachelor Thesis. *Pembinaan Akhlak Siswa di SD Negeri 01 Winduaji Kecamatan Paguyangan Kabupaten Brebes*. Purwokerto: IAIN Purwokerto.
- Frechtling, Joy (Eds.). 1997. *User-Friendly Handbook for Mixed Method Evaluations*, Division of Research, Evaluation and Communication National Science Foundation, August 1997, (https://www.nsf.gov/pubs/1997/nsf97153/chap_4.htm accessed at 28 May 2018 at 21.19 WIB).
- Ghazzali, Imam. 1993. *Revival of Religious Learning Imam Ghazzali's Ihya Ulum-Id-Din Volume III*. translated by Fazlul Karim. Karachi: Darul-Ishaat.

- Habibah, Ummi. 2009. Bachelor Thesis. *Pembinaan Akhlak Siswa Madrasah Aliyah Ali Maksum Krapyak Yogyakarta*. Yogyakarta: UIN Sunan Kalijaya Yogyakarta.
- Halimah. 2017. Bachelor Thesis. *Pelaksanaan Pembinaan Akhlak Siswa di SD IT Nurul Iman Palembang*. Palembang: UIN Raden Fatah Palembang.
- Hanik, Umi. 2015. *Pemberdayaan Anak Jalanan Perspektif Psikologi Agama*. Jurnal At-Takwir. Vol. 2 No. 1.
- Haryati, Sri. *Pendidikan Karakter Dalam Kurikulum 2013*, (<http://lib.untidar.ac.id/wp-content/uploads/2017/01/Pendidikan-Karakter-dalam-kurikulum.pdf>, accessed at October 22 at 8:36 WIB).
- Ikasari, Ardiyani. 2006. Bachelor Thesis. *Pembinaan Akhlak Bagi Anak Jalanan di Rumah Singgah Ahmad Dahlan Yogyakarta*. Yogyakarta: UIN Sunan Kalijaya.
- Iksan, Muhammad. 2017. Bachelor Thesis. *Pembinaan Akhlak Siswa Di SMP Muhammadiyah 8 Surakarta Tahun Pelajaran 2016/2017*. Surakarta: Universitas Muhammadiyah Surakarta.
- Ismail, Siti Zubaidah & Muhamad Zahiri Awang Mat. 2017. *Faith and Freedom: The Qur'anic Notion of Freedom of Religion vs. the Act of Changing Religion and Thoughts on the Implications for Malaysia*. MDPI Journal. Vol. 7 Issue 7.
- Jones, Vern & Louise Jones. 2012. *Manajemen Kelas Komprehensif Edisi Kesembilan*. Translated by Intan Irawati. Jakarta: Kencana.
- Kervin, Lisa, et al. 2006. *Research for Educators*. Victoria: Thomson Social Science Press.
- Khozim. 2013. *Khazanah Pendidikan Agama Islam*. Bandung: Remaja Rosdakarya.
- Khumairoh, Mira. 2013. Bachelor Thesis. *Pembinaan Akhlak Siswa Melalui Program Boarding School (Studi Kasus Di Madrasah Tsanawiyah Al-Hidayah Boarding School Depok)*. Jakarta: UIN Syarif Hidayatullah Jakarta.
- Kumar, Ranjit. 2014. *Research Methodology a step-by-step guide for beginners fourth edition*. London: Sage.
- Leaman, Oliver (Ed.). 2006. *The Qur'an: an encyclopedia*. New York: Routledge.
- Lestari, Turah Asih. 2013. Bachelor Thesis. *Pelaksanaan Pendidikan Karakter Bagi Anak Jalanan dan Implikasinya Terhadap Pendidikan Agama Islam (Studi Kasus di Rumah Singgah dan Belajar Diponegoro)*. Jogjakarta: UIN Sunan Kalijaya.

- Lichtman, Marilyn. 2013. *Qualitative Research in Education: a user's guide 3rd editon*. California: SAGE Publications, Inc.
- Lickona, Thomas. 1991. *Educating For Character: How Our Schools Can Teach Respect And Responsibility*. New York: Bantam Books.
- _____. 2016. *Mendidik Untuk Membentuk Karakter: Bagaimana Sekolah Dapat Memberikan Pendidikan tentang Sikap Hormat dan Bertanggung Jawab*. Translated by Juma Abdu Wamaungo. Jakarta: Bumi Aksara.
- _____. 1997. *The Teacher's Role in Character Education*. The Journal of Education. Vol. 179. No. 2.
- Law no. 23 Year 2002 on Child Protection.
- Mahali, A. Mudjab. 1984. *Pembinaan Moral di Mata Ghazali*. Yogyakarta: BPFE.
- Mahmud, Ali Abdul Halim. 2003. *Tarbiyah Khuluqiyah*. Translated by Afifudin, *Tarbiyah Khuluqiyah Pembinaan Diri Menuju Konsep Nabawi*. Solo: Media Insani Press.
- Majid, Abdul & Dian Andayani. 2011. *Pendidikan Karakter Prespektif Islam*. Bandung: PT Remaja Rosdakarya.
- Marshall, Catherine & Gretchen B. Rossman. 2002. *Designing Qualitative Research Fifth Edition*. California: SAGE Publications, Inc.
- Marzuki. *Prinsip Dasar Pendidikan Karakter Perspektif Islam*, (<http://staff.uny.ac.id/sites/default/files/pengabdian/dr-marzuki-mag/dr-marzuki-mag-prinsip-dasar-pendidikan-karakter-perspektif-islam.pdf>, accessed at November 8, 2018 at 20:48 WIB).
- Maysaroh, Ribus. 2013. Bachelor Thesis. *Strategi Pembinaan Akhlak Anak Jalanan di Sanggar Alang-Alang Surabaya*. Surabaya: UIN Sunan Ampel Surabaya.
- McLeod, Saul. *Attitudes and Behavior*. <https://www.simplypsychology.org/Attitudes.html> accessed at 5 March 2019 at 21.47 WIB).
- Megawangi, Ratna. 2010. *Pengembangan Program Pendidikan Karakter di Sekolah: Pengalaman Sekolah Karakter*, Tangerang Selatan: Temu Ilmiah Nasional Guru II: Membangun Profesionalitas Insan Pendidikan Yang Berkarakter dan Berbasis Budaya.
- Movanita, Ambaranie Nadia Kemala. *Mensos Optimis target Indonesia Bebas Anak Jalanan Tercapai*. (<http://nasional.kompas.com/read/2017/11/20/18315131/mensos->

optimistis-target-indonesia-bebas-anak-jalanan-tercapai , accessed at 6 January 2018 at 20.40 WIB).

- Muniroh. 2015. Bachelor Thesis. *Peranan Majelis Maulid Wat Ta'lim Riyadlul Jannah Dalam Pembinaan Akhlak Remaja Desa Pendem Kecamatan Junrejo*, Malang: Universitas Islam Negeri Maulana Malik Ibrahim Malang.
- Muttaqin, Arif. 2016. Bachelor Thesis. *Efektivitas Pembinaan Akhlak di Pondok Pesantren Mahasiswa Al-Manar Universitas Muhammadiyah Ponorogo*. Ponorogo: Universitas Muhammadiyah Ponorogo.
- Narvaez, Darcia. *Integrative Ethical Education*. (<http://citeseerx.ist.psu.edu/viewdoc/download?doi=10.1.1.460.793&rep=rep1&type=pdf>, accessed at 1 September 2019 at 22:45 WIB).
- Nata, Abuddin. 2006. *Akhlak Tasawuf*. Jakarta: PT Raja Grafindo Persada.
- Noleng, Hendri. 2016. Bachelor Thesis. *Upaya Pembinaan Akhlak Mulia Peserta Didik di Pondok Pesantren Nurul Azhar Sidrap*. Makassar: Universitas Islam Negeri Alauddin Makassar.
- Pala, Aynur. *The Need For Character Education*. International Journal of Social Sciences and Humanity Studies. Vol. 3 No. 2.
- Pondok Pesantren Salafiyah Sabilul Hikmah, *Sejarah Pondok Pesantren Salafiyah Sabilul Hikmah*, (<https://sabilulhikmah.wordpress.com/sejarah-pondok-pesantren-sabilul-hikmah/>, accessed at 26 October 2017 at 20.00 WIB).
- Poyner, Alison (Ed.). 2014. *Understanding Research with Children and Young People*. London: SAGE Publications Ltd.
- Purwanto, Abdullah Aly, & Ari Anshor. 2015. Magister Thesis. *Penanaman Karakter Islami di SMP Muhammadiyah 1 Gatak Sukoharjo Tahun 2015*. Surakarta: Universitas Muhammadiyah Surakarta.
- Qomar, Mujamil. Without year. *Pesantren Dari Transformasi Metodologi Menuju Demokratisasi Institusi*. Jakarta: Penerbit Erlangga.
- Raharjo, M. Dawam. 1985. *Penggul atau Dunia Pesantren*. Jakarta: P3M.
- Roisah, Nida Nur. 2009. Bachelor Thesis. *Pembentukan Kepribadian Islami Melalui Metode Pembinaan Akhlak Anak Menurut Al-Ghazali*, Yogyakarta: UIN Sunan Kalijaga.
- Ro'uf, Abdul. 2014. Bachelor Thesis. *Pembinaan Akhlak Siswa Melalui Kegiatan Ekstrakurikuler Badan Dakwah Islam (BDI) Di SMK PGRI 3 Malang*. Malang: Universitas Islam Negeri Maulana Malik Ibrahim Malang.

- Sadker, Myra Pollack & David Miller Sadker. 2005. *Teachers, Schools, and Society*. New York: McGraw-Hill.
- Saheeh International. 2004. *Translation of the Meaning of the Qur'an*. Jeddah: Al-Muntada Al-Islami.
- Sainuddin, 2016. Bachelor Thesis. *Peran Lembaga Kesejahteraan Sosial Dalam Pembinaan Akhlak Anak (Studi Kasus Di Lembaga Kesejahteraan Sosial Anak Muslihah Aisyiyah Kecamatan Binamu Kabupaten Janeponto*. Makassar: Universitas Islam Negeri Alauddin Makassar.
- Selamat, Kasmuri and Ihsan Sanusi. 2012. *Akhlak Tasawuf*. Jakarta: Kalam Mulia.
- Salim, Abdullah. 1994. *Akhlak Islam Membina Rumah Tangga dan Masyarakat*. Jakarta: Media Dakwah.
- Senja, Nanda Aidiel, et al. 2015. *Pemberdayaan Anak Jalanan Melalui Rumah Perlindungan Anak*. PROSIDING KS: RISET & PKM. Vol. 2. No. 1.
- Septiana. 2017. Bachelor Thesis. *Pembinaan Akhlak Terhadap Anak Jalanan Di Majelis Taklim Manunggaling Fikiran Lan Ati Ing Ndalem Sholawat, Ngargoyuso Karanganyar*. Surakarta: Institut Agama Islam Negeri Surakarta.
- Setijaningrum, Erna. 2008. *Analisis Kebijakan Pemkot Surabaya Dalam Menangani Anak Jalanan*. J. Penelit. Din. Sos. Vol 7 No. 1.
- Setyowati, Raden Roro Nanik & Ali Imron. 2016. *The Development Model of Street Girls Empowerment in Surabaya*. Mediterranean Journal of Social Science. Vol. 7 No. 1.
- Sherif, Mohamed Ahmed. 1975. *Ghazali's Theory of Virtue*. New York: The State University of New York.
- Sulistiyowati, Rr Laeny. *Ini Kasus-Kasus yang Dialami Anak Jalanan*. (<https://nasional.republika.co.id/berita/nasional/umum/p2lhcc396/ini-kasuskasus-yang-dialami-anak-jalanan>, accessed at Februari 27, 2019 20.00 WIB).
- Susilowati, Dwi. 2017. *Kebijakan penanggulangan Anak Jalanan Di Kota Malang*. Malang: Seminar Nasional dan Gelar produk 2 Universitas Muhammadiyah Malang.
- Suyanto, Bagong. 2010. *Masalah Sosial Anak*. Jakarta: Kencana Preneda Media.
- _____. 2016. *Masalah Sosial Anak Edisi Revisi*. Jakarta: Prenada Media Group.
- Ubaidillah. 2017. Interview. Caregiver of Pondok Pesantren Salafiyah Sabilul Hikmah.

- Weinstein Carol Simon & Ingrid Novodvorsky. 2015. *Middle and Secondary Classroom Management: Lesson from Research and Practice*. New York: McGraw-Hill.
- Wentzel, Kathryn R & Jere E. Brophy. 2014. *Motivating Students To Learn Fourth Edition*. New York: Routledge.
- Widiyanto, Paulus. 1986. *Gelandangan: Pandangan Ilmuwan Sosial*. Second Edition. Jakarta: LP3ES.
- Winarno, M. E. *Pengembangan Karakter Bangsa Melalui Pendidikan Jasmani dan Olahraga*. Pidato Pengukuhan Guru Besar dalam Bidang Ilmu Keolahragaan pada Fakultas Ilmu Keolahragaan. Delivered in Sidang Senat Terbuka Universitas Negeri Malang (UM). Wednesday 5 December 2012.
(<http://digilib.um.ac.id/images/stories/pidatogurubesar/2012/pengembangan%20karakter%20bangsa%20melalui%20pendidikan%20jasmani%20%20olahraga%20-1%20oleh%20h%20m%20e%20winarno.pdf> accessed at 1 September 2019 at 23:26 WIB).
- Yani, Ahmad. 2007. *Be Excellent: Menjadi Pribadi Terpuji*. Jakarta: Al Qalam.
- Yasmadi, 2002. *Modernisasi Pesantren*. Jakarta: Ciputat Press.
- Yin, Robert K.. 1989. *Case study research: Design and methods Applied Social Research Series Vol. 5*. London: Sage.
- Yuniar, Puspareni. 2012. Bachelor Thesis. *Impian anak Jalanan (Studi Eksplorasi Tentang Orientasi Masa Depan Anak Jalanan)*. Yogyakarta: Universitas Negeri Yogyakarta.
- <https://en.oxforddictionaries.com/definition/foster> accessed at 4 June 2018 at 4:36 WIB.
- <https://www.kemdikbud.go.id/main/blog/2017/07/penguatan-pendidikan-karakter-jadi-pintu-masuk-pembenahan-pendidikan-nasional> accessed at 9 September 2018 at 21.53 WIB.
- Documentation of Pondok Pesantren Salafiyah Sabilul Hikmah Malang.

APPENDICES



Appendix 1: Evidence of Consultation



KEMENTERIAN AGAMA
 UNIVERSITAS ISLAM NEGERI MAULANA MALIK IBRAHIM MALANG
FAKULTAS ILMU TARBIYAH DAN KEGURUAN
 Jalan Gajayana 50, Telepon (0341) 552398 Faximile (0341) 552398 Malang
 http://tarbiyah.uin-malang.ac.id Email:psg_uinmalang@gmail.com

EVIDENCE OF CONSULTATION

Name : Dini Puji Rahayu
 Number of Student : 14110161
 Department : Islamic Education
 Advisor : Imron Rossidy, M.Th., M.Ed
 Thesis title : Fostering- Street Children's Character in Sabilul Hikmah
 Salafiyah Islamic Boarding School Malang

No.	Date of Consultation	Consultation Material	Signature
1	15 October 2018	Revisi Chapter I-III	
2	12 February 2019	Pengajuan Chapter IV	
3	6 March 2019	Revisi Chapter IV & Pengajuan Chapter V-VI	
4	21 March 2019	Revisi Chapter IV-VI	
5	20 May 2019	Revisi Chapter V-VI	
6	2 September 2019	Revisi Chapter I-VI	
7	3 September 2019	Revisi Chapter VI & Abstrak	
8	9 September 2019	ACC	

Acknowledged by,
 Head of Department,

Dr. Marno, M. Ag
 NIP. 19720822002121001

Appendix 2: Research Permission Letter

	KEMENTERIAN AGAMA REPUBLIK INDONESIA UNIVERSITAS ISLAM NEGERI MAULANA MALIK IBRAHIM MALANG FAKULTAS ILMU TARBİYAH DAN KEGURUAN Jalan Gajayana 50, Telepon (0341) 552398 Faximile (0341) 552398 Malang http:// fitk.uin-malang.ac.id . email : fitk@uin_malang.ac.id	
Nomor	: 3118 /Un.03.1/TL.00.1/12/2018	05 Desember 2018
Sifat	: Penting	
Lampiran	: -	
Hal	: Izin Penelitian	
<p>Kepada Yth. Pengasuh Pondok Pesantren Salafiyah Sabilul Hikmah Malang di Malang</p>		
<p>Assalamu'alaikum Wr. Wb.</p> <p>Dengan hormat, dalam rangka menyelesaikan tugas akhir berupa penyusunan skripsi mahasiswa Fakultas Ilmu Tarbiyah dan Keguruan (FITK) Universitas Islam Negeri Maulana Malik Ibrahim Malang, kami mohon dengan hormat agar mahasiswa berikut:</p>		
Nama	: Dini Puji Rahayu	
NIM	: 14110161	
Jurusan	: Pendidikan Agama Islam (PAI)	
Semester - Tahun Akademik	: Ganjil - 2018/2019	
Judul Skripsi	: Fostering- Street Children's Character in Sabilul Hikmah Salafiyah Islamic Boarding School Malang	
Lama Penelitian	: Desember 2018 sampai dengan Februari 2019 (3 bulan)	
<p>diberi izin untuk melakukan penelitian di lembaga/instansi yang menjadi wewenang Bapak/Ibu.</p> <p>Demikian, atas perkenan dan kerjasama Bapak/Ibu yang baik disampaikan terima kasih.</p> <p>Wassalamu'alaikum Wr. Wb.</p>		
		Dekan,  Agus Maimun, M.Pd. 19650817 199803 1 003

Tembusan :

1. Yth. Ketua Jurusan PAI
2. Arsip

Appendix 3: Research Official Statement Letter



**PONDOK PESANTREN SALAFIYAH
SABILUL – HIKMAH**

Jl. Polowijen I/190 RT 04 RW 02, Kecamatan Blimbing, 65126. Kota Malang
AHU: 0004791.AH.01.12.Tahun 2016
Telp. 081803815099 - Email: Sabilulhikmah9@gmail.com

SURAT KETERANGAN

Yang bertanda tangan di bawah ini :

Nama : Gus Ubaidillah Hamid
Jabatan : Pimpinan Yayasan Pondok Pesantren Salafiyah Sabilul Hikmah

Dengan ini menerangkan dengan benar bahwa ;

Nama : Dini Puji Rahayu
Nim : 14110161
Fakultas : Fakultas Ilmu Tarbiyah dan Keguruan
Jurusan : Pendidikan Agama Islam
Universitas : UIN Maulana Malik Ibrahim Malang

Bahwa yang bersangkutan diatas adalah Mahasiswa yang telah melaksanakan Penelitian di Pondok Salafiyah Sabilul Hikmah untuk melengkapi Skripsi dengan judul “ **FOSTERING – STREET CHILDREN’S CHARACTER IN SABILUL HIKMAH SALAFIYAH ISLAMIC BOARDING SCHOOL MALANG**”. Adapun kegiatan penelitian tersebut dilaksanakan selama bulan Desember 2018 sampai dengan Februari 2019.

Demikian Surat Keterangan ini dibuat dengan sebenar benarnya untuk digunakan sebagaimana mestinya.

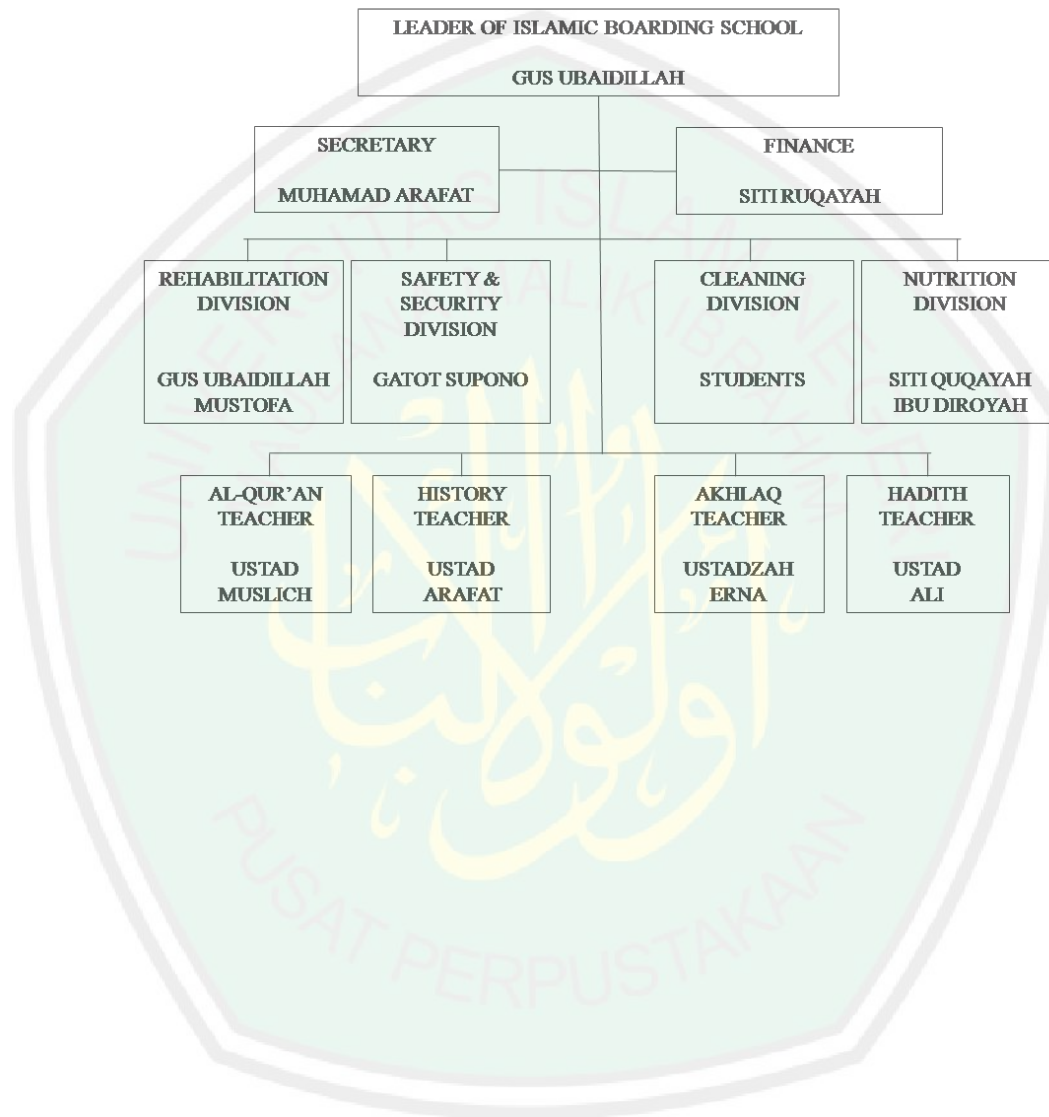
Malang, 28 Februari 2019

Pimpinan Yayasan Pondok Pesantren Salafiyah
Sabilul-Hikmah



Appendix 4: Organizational Structure of Pondok Pesantren Salafiyah Sabilul Hikmah

**ORGANIZATIONAL STRUCTURE OF
SABILUL HIKMAH SALAFIYAH ISLAMIC BOARDING SCHOOL MALANG**



Appendix 5: Facilities and Isfrastructures of Pondok Pesantren Salafiyah Sabilul Hikmah

**FACILITIES AND ISFRASTRUCTURES OF
PONDOK PESANTREN SALAFIYAH SABILUL HIKMAH**

FACILITIES AND ISFRASTRUCTURES	TOTAL
Hall (also used as an activity room and 2 classrooms)	1
Center room (also used as a classroom)	1
Secretary room	1
Teacher room	1
Male student room	3
Female student room	3
Dining room (also used as a chat room)	1
Bathroom	5
Toilet	5
Kitchen (shared with Umi)	1

Appendix 6: Daily Activities of Students

**PROGRAM KEGIATAN
PONDOK PESANTREN
SALAFIYAH SABILUL HIKMAH**

No.	JAM	SENIN	SELASA	RABU	KAMIS	JUMAT	SABTU
1	04.30 – 05.30	SHOLAT SUBUH DAN ISTIGOZAH	SHOLAT SUBUH DAN ISTIGOZAH	SHOLAT SUBUH DAN ISTIGOZAH	SHOLAT SUBUH DAN ISTIGOZAH	SHOLAT SUBUH DAN ISTIGOZAH	SHOLAT SUBUH DAN ISTIGOZAH
2	05.30 – 06.00	MENGAJI AL-QUR'AN	MENGAJI AL-QUR'AN	MENGAJI AL-QUR'AN	MENGAJI AL-QUR'AN	MENGAJI AL-QUR'AN	MENGAJI AL-QUR'AN
3	06.00 – 07.00	OLAHRAGA	OLAHRAGA	OLAHRAGA	OLAHRAGA	OLAHRAGA	OLAHRAGA
4	07.00 – 08.00	MEMBERSIHKAN AREA PONDOK	MEMBERSIHKAN AREA PONDOK	MEMBERSIHKAN AREA PONDOK	MEMBERSIHKAN AREA PONDOK	MEMBERSIHKAN AREA PONDOK	MEMBERSIHKAN AREA PONDOK
5	08.00 – 09.00	ISTIRAHAT DAN MANDI	ISTIRAHAT DAN MANDI	ISTIRAHAT DAN MANDI	ISTIRAHAT DAN MANDI	ISTIRAHAT DAN MANDI	ISTIRAHAT DAN MANDI
6	09.00 – 10.00	MAKAN PAGI	MAKAN PAGI	MAKAN PAGI	MAKAN PAGI	MAKAN PAGI	MAKAN PAGI
7	10.00 – 12.00	KETRAMPILAN	KETRAMPILAN	KETRAMPILAN	KETRAMPILAN	KETRAMPILAN	KETRAMPILAN
8	12.00 – 12.30	SHOLAT DZUHUR	SHOLAT DZUHUR	SHOLAT DZUHUR	SHOLAT DZUHUR	SHOLAT DZUHUR	SHOLAT DZUHUR
9	12.30 – 13.30	THERAPY	THERAPY	THERAPY	THERAPY	THERAPY	THERAPY
10	13.00 – 14.30	MAKAN SIANG	MAKAN SIANG	MAKAN SIANG	MAKAN SIANG	MAKAN SIANG	MAKAN SIANG
11	14.30 – 15.00	ISTIRAHAT DAN	ISTIRAHAT DAN	ISTIRAHAT DAN	ISTIRAHAT DAN	ISTIRAHAT DAN	ISTIRAHAT DAN

		MANDI	MANDI	MANDI	MANDI	MANDI	MANDI
12	15.00 – 15.30	SHOLAT ASHAR	SHOLAT ASHAR	SHOLAT ASHAR	SHOLAT ASHAR	SHOLAT ASHAR	SHOLAT ASHAR
13	15.30 – 17.00	PENDIDIKAN MADRASAH	PENDIDIKAN MADRASAH	PENDIDIKAN MADRASAH	ISTIGOTSAH	PENDIDIKAN MADRASAH	PENDIDIKAN MADRASAH
14	17.00 – 18.00	MAKAN SORE	MAKAN SORE	MAKAN SORE	MAKAN SORE	MAKAN SORE	MAKAN SORE
15	18.00 – 19.00	SHOLAT MAGHRIB, ISTIGHOTSAH DAN BACA YASIN	SHOLAT MAGHRIB, ISTIGHOTSAH DAN BACA YASIN	SHOLAT MAGHRIB, ISTIGHOTSAH DAN BACA YASIN	SHOLAT MAGHRIB, ISTIGHOTSAH DAN BACA YASIN	SHOLAT MAGHRIB, ISTIGHOTSAH DAN BACA YASIN	SHOLAT MAGHRIB, ISTIGHOTSAH DAN BACA YASIN
16	19.00 – 19.30	SHOLAT ISYA DAN ISTIGHOTSAH	SHOLAT ISYA DAN ISTIGHOTSAH	SHOLAT ISYA DAN ISTIGHOTSAH	SHOLAT ISYA DAN ISTIGHOTSAH	SHOLAT ISYA DAN ISTIGHOTSAH	SHOLAT ISYA DAN ISTIGHOTSAH
17	19.30 – 20.30	MENGAJI KITAB	KEJAR PAKET (A, B, C)	KEJAR PAKET (A, B, C)	MENGAJI KITAB	MENGAJI KITAB	MENGAJI KITAB
18	20.30 – 21.30	THERAPY	THERAPY	THERAPY	THERAPY	THERAPY	THERAPY
19	21.30 – 04.00	ISTIRAHAT / TIDUR	ISTIRAHAT / TIDUR	ISTIRAHAT / TIDUR	ISTIRAHAT / TIDUR	ISTIRAHAT / TIDUR	ISTIRAHAT / TIDUR

Appendix 7: Research Instrument

RESEARCH INSTRUMENT

Variabel	Sub-variabel	Indikator	Deskripsi
Pembinaan Akhlak Anak Jalanan	Elemen karakter baik	Pengetahuan moral	Mengetahui hal baik dengan kesadaran moral, mengetahui nilai-nilai moral, memiliki perspektif, memiliki alasan moral, membuat keputusan, dan berpengetahuan.
		Perasaan moral	Merasakan hal baik dengan berhati nurani, percaya diri, berempati, menyukai kebaikan, dapat mengontrol diri, dan rendah hati.
		Tindakan moral	Melakukan hal baik dengan berkemampuan, memiliki kemauan, dan memiliki kebiasaan baik.
	Pendekatan yang komprehensif terhadap pembinaan akhlak	Guru sebagai seorang penyayang, model, dan mentor	Memperlakukan siswa dengan kasih sayang dan respek, memberikan sebuah contoh yang baik, mendukung kebiasaan yang bersifat sosial, dan memperbaiki jika ada yang salah.
		Guru menciptakan sebuah komunitas bermoral di dalam ruang kelas	Membantu siswa untuk saling mengenal, saling menghormati dan menjaga satu sama lain, dan merasa bagian dari kelompok tersebut.
		Guru berlatih memiliki disiplin moral	Menggunkan aturan-aturan sebagai kesempatan untuk membantu menegakkan moral, kontrol terhadap diri sendiri, dan sebuah generalisasi rasa hormat bagi orang lain.
		Guru menciptakan sebuah lingkungan kelas yang demokratis	Melibatkan siswa dalam pengambilan keputusan dan berbagi tanggung jawab untuk menciptakan ruang

			kelas yang baik, serta nyaman untuk belajar.
		Guru mengajarkan nilai-nilai baik melalui kurikulum	Menggunakan pelajaran akademik sebagai kendaraan untuk membahas permasalahan etika. (Secara bersamaan hal ini merupakan strategi perluasan sekolah ketika kurikulum menyinggung tentang hal lain seperti pendidikan seks, narkoba, dan alkohol)
		Guru menggunakan pendekatan pembelajaran kooperatif	Menggunakan pembelajaran kooperatif dalam mengajarkan anak-anak untuk bersikap dan dapat saling membantu, serta bekerja sama.
		Guru mengembangkan “seni hati nurani”	Membantu mereka mengembangkan tanggung jawabnya secara akademik dan rasa hormat terhadap nilai-nilai belajar dan bekerja.
		Guru menyemangati siswa untuk merefleksikan moral	Merefleksikan moral melalui membaca menulis, berdiskusi, latihan membuat keputusan, dan berargumen.
		Guru mengajarkan mencari resolusi dari sebuah konflik	Mengajarkan mereka mencari resolusi dari sebuah konflik sehingga para siswa memiliki kapasitas dan komitmen untuk memecahkan masalah, tanpa kekerasan.
		Memiliki sifat penyayang di luar lingkungan kelas	Memiliki sifat penyayang di luar lingkungan kelas dengan menggunakan peran model yang inspiratif, memberikan pelayanan sekolah dan komunitas kepada para siswa untuk membantu mereka mempelajari bagaimana cara peduli terhadap orang lain

			dengan cara memberikan kepedulian yang nyata kepada mereka.
		Memberikan kebudayaan moral yang positif	Mengembangkan lingkungan sekolah secara menyeluruh (melalui kepemimpinan seorang kepala sekolahnya, disiplin dari seluruh warga sekolah, memiliki rasa kebersamaan, pemimpin para siswa yang adil, bermoral antar orang-orang dewasa, dan menyediakan waktu untuk membahas tentang moral) yang mendukung dan memperkuat nilai-nilai yang diajarkan di dalam kelas.
		Mengikutsertakan wali murid dan masyarakat sebagai rekan kerja untuk mengajarkan nilai-nilai pendidikan	Mengikutsertakan wali murid dan masyarakat sekitar sebagai rekan kerja untuk mengajarkan nilai-nilai pendidikan karena wali murid merupakan guru moral pertama bagi anak-anak, mengajak wali murid untuk mendukung sekolah dan segala upayanya untuk menanamkan nilai-nilai yang baik; dan mencari dukungan lain untuk mendukung sekolah (dari kalangan keagamaan, bisnis-bisnis, dan media) untuk memperkuat nilai-nilai tersebut yang coba diajarkan oleh pihak sekolah.
Nilai karakter yang dikembangkan dalam pembinaan akhlak	Religius		Sikap dan perilaku yang patuh dalam melaksanakan ajaran agama yang dianutnya, toleran terhadap pelaksanaan ibadah agama lain, dan hidup rukun dengan pemeluk agama lain.
	Jujur		Perilaku yang didasarkan pada upaya menjadikan

			dirinya sebagai orang yang selalu dapat dipercaya dalam perkataan, tindakan, dan pekerjaan.
		Toleransi	Sikap dan tindakan yang menghargai perbedaan agama, suku, etnis, pendapat, sikap, dan tindakan orang lain yang berbeda dari dirinya.
		Disiplin	Tindakan yang menunjukkan perilaku tertib dan patuh pada berbagai ketentuan dan peraturan.
		Demokratis	Cara berfikir, bersikap, dan bertindak yang menilai sama hak dan kewajiban dirinya dan orang lain.
		Cinta Tanah Air	Cara berfikir, bersikap, dan berbuat yang menunjukkan kesetiaan, kepedulian, dan penghargaan yang tinggi terhadap bahasa, lingkungan fisik, sosial, budaya, ekonomi, dan politik bangsa.
		Menghargai Prestasi	Sikap dan tindakan yang mendorong dirinya untuk menghasilkan sesuatu yang berguna bagi masyarakat, dan mengakui, serta menghormati keberhasilan orang lain.
		Bersahabat/ Komunikatif	Tindakan yang memperlihatkan rasa senang berbicara, bergaul, dan bekerja sama dengan orang lain.
		Cinta Damai	Sikap, perkataan, dan tindakan yang menyebabkan orang lain merasa senang dan aman atas kehadiran dirinya.
		Peduli Lingkungan	Sikap dan tindakan yang selalu berupaya mencegah kerusakan pada lingkungan alam di sekitarnya, dan

			mengembangkan upaya-upaya untuk memperbaiki kerusakan alam yang sudah terjadi.
		Peduli Sosial	Sikap dan tindakan yang selalu ingin memberi bantuan pada orang lain dan masyarakat yang membutuhkan.
		Tanggung-jawab	Sikap dan perilaku seseorang untuk melaksanakan tugas dan kewajibannya, yang seharusnya dia lakukan, terhadap diri sendiri, masyarakat, lingkungan (alam, sosial dan budaya), negara dan Tuhan Yang Maha Esa.
Indikator kesuksesan pembinaan akhlak	Mengamalkan ajaran agama yang dianut	<ul style="list-style-type: none"> • Melaksanakan sholat 5 waktu • Melaksanakan puasa wajib dan sunnah • Melakukan dzikir • Menghafal Al-Qur'an • Berdoa sebelum dan sesudah melaksanakan kegiatan 	
	Mematuhi aturan-aturan sosial yang berlaku dalam lingkungan yang lebih luas	<ul style="list-style-type: none"> • Membiasakan mematuhi aturan • Disiplin hadir tepat waktu 	
	Menghargai keberagaman agama, budaya, suku, ras, dan golongan sosial ekonomi dalam lingkup nasional	<ul style="list-style-type: none"> • Berkata sopan atau tidak menyinggung perasaan orang lain 	
	Memanfaatkan lingkungan secara bertanggung jawab	<ul style="list-style-type: none"> • Memelihara lingkungan pondok pesantren 	

			<ul style="list-style-type: none"> • Tidak membuang sampah di sembarang tempat • Tidak buang-buang air • Menjaga fasilitas pondok pesantren
		Menerapkan nilai-nilai kebersamaan dalam kehidupan bermasyarakat, berbangsa, dan bernegara demi terwujudnya persatuan dalam negara kesatuan Republik Indonesia	<ul style="list-style-type: none"> • Berempati kepada teman • Membangun kerukunan antar teman • Memiliki sifat setia kawan • Terciptanya suasana yang damai • Terjalannya rasa kasih sayang antar teman
		Menghargai tugas pekerjaan dan memiliki kemampuan untuk berkarya	<ul style="list-style-type: none"> • Menghormati keberhasilan orang lain • Berusaha sebaik mungkin untuk mendapatkan hasil yang terbaik • Tidak tergantung pada orang lain • Melaksanakan tugas atas dasar kemampuan sendiri
		Berkomunikasi dan berinteraksi secara efektif dan santun	<ul style="list-style-type: none"> • Mendengarkan keluhan orang lain • Siswa memiliki hubungan yang baik dengan warga Pondok Pesantren • Jujur dalam perkataan maupun perbuatan • Dapat dipercaya dalam melaksanakan tugas dengan sebaik-baiknya • Menepati janji atau

			<p>menepati akad dengan orang lain</p> <ul style="list-style-type: none"> • Saling memaafkan • Berbicara dan bersikap lemah lembut
		<p>Memahami hak dan kewajiban diri dan orang lain dalam pergaulan di masyarakat; Menghargai adanya perbedaan pendapat</p>	<ul style="list-style-type: none"> • Menghormati pendapat dan hak orang lain • Tidak memaksakan kehendak kepada orang lain • Melaksanakan musyawarah dalam mengambil keputusan • Berpikir terbuka (mau menerima ide baru atau pendapat orang lain walaupun beda)
	<p>Faktor pendukung dan penghambat pembinaan karakter</p>	<p>Tingkat keseriusan Pondok Pesantren dalam melaksanakan pembinaan akhlak</p>	<p>Upaya pondok pesantren dalam:</p> <ul style="list-style-type: none"> • Menjalin hubungan baik dengan orangtua • Menjalin hubungan dengan komunitas dan pemerintah • Menyediakan dana • Menciptakan suasana lingkungan pondok pesantren yang nyaman • Koordinasi pengasuh dan ustadz/ustadzah • Menyediakan fasilitas dan infrastruktur • Menyediakan buku-buku agama • Menerima kondisi fisik dan psikis anak jalanan

			<ul style="list-style-type: none"> • Penerimaan jumlah santri untuk melaksanakan pembinaan akhlak
		Tingkat keseriusan santri anak jalanan dalam melaksanakan pembinaan akhlak	<p>Upaya santri anak jalanan dalam:</p> <ul style="list-style-type: none"> • Memunculkan kemauan yang keras untuk berubah memiliki akhlak baik • Keaktifan mengikuti kegiatan



Appendix 8: Research Guidelines

INTERVIEW GUIDELINES

Informan 1 : Pengasuh Pondok Pesantren Salafiyah Sabilul Hikmah

Nama :

Hari/tanggal :

1. Bagaimana latar belakang santri anak jalanan disini?
2. Bagaimana urgensi pembinaan akhlak anak jalanan?
3. Dalam pembinaan akhlak, karakter apa saja yang berusaha dikembangkan di pondok pesantren?
4. Dalam membentuk akhlak yang baik, diketahui komponennya adalah memahami apa itu karakter baik, kemudian merasakan bagaimana karakter baik, dan akhirnya anak-anak dapat melakukan perbuatan baik. Bagaimana hal itu dilaksanakan disini?
 - a. Berkaitan dengan mengetahui karakter baik, bagaimana mengajarkan santri untuk membedakan suatu perilaku adalah baik atau buruk?
 - b. Bagaimana mengajarkan santri cara menerapkan perbuatan baik ketika menghadapi situasi yang kurang benar?
 - c. Bagaimana cara membantu santri memahami orang lain sehingga santri dapat memperlakukan orang lain dengan baik?
 - d. Bagaimana cara memahamkan santri bahwa mereka harus berakhlak baik?
 - e. Bagaimana cara mengajarkan santri mengambil keputusan untuk melakukan tindakan ketika dihadapkan pada suatu kejadian?
 - f. Bagaimana cara mengajarkan santri untuk sadar terhadap kekuatan dan kelemahan karakter mereka serta bagaimana cara mereka memperbaiki kelemahan karakter mereka?
 - g. Setelah santri mengetahui apa yang benar dan salah, bagaimana cara membuat santri selalu melakukan apa yang benar dan merasa bersalah jika tidak melakukannya?

- h. Bagaimana cara mengembangkan santri menghargai dirinya sendiri sehingga selanjutnya dia bisa menghargai orang lain?
 - i. Bagaimana mengajarkan santri untuk berempati kepada orang lain?
 - j. Bagaimana mengajarkan santri untuk mencintai kebaikan sehingga mereka senang untuk melakukannya?
 - k. Bagaimana mengajarkan santri untuk mengontrol dirinya sendiri sehingga tidak berbuat buruk?
 - l. Bagaimana cara mengajarkan santri untuk mau menerima kebenaran dan berkeinginan untuk memperbaiki kesalahan?
 - m. Ada masa dimana santri mengetahui apa yang harus dilakukan, merasakan apa yang harus kita lakukan, namun masih enggan untuk melakukan tindakan baik itu. Kemudian, bagaimana mengajarkan santri untuk memiliki kompetensi atau kemampuan untuk bertindak baik?
 - n. Bagaimana mengajarkan anak untuk memiliki kemauan berbuat baik?
 - o. Bagaimana mengajarkan santri untuk memiliki kebiasaan baik?
5. Pendekatan apa yang digunakan dalam pembinaan akhlak?
- a. Bagaimana ustad/ustadzah berperan sebagai pengasuh dalam memperlakukan santri dengan hormat dan penuh kasih sayang?
 - b. Bagaimana ustad/ustadzah berperan sebagai model atau contoh dalam beretika dan bertindak di sekolah?
 - c. Bagaimana ustad/ustadzah berperan sebagai mentor dalam memberikan instruksi dan bimbingan kepada siswa?
 - d. Bagaimana ustad/ustadzah membentuk hubungan antar siswa?
 - e. Bagaimana ustad/ustadzah mempraktikkan disiplin kepada siswa untuk sukarela dalam mentaati peraturan?
 - f. Bagaimana ustad/ustadzah melibatkan santri untuk berpartisipasi dalam menciptakan suasana di kelas?
 - g. Bagaimana ustad/ustadzah menyisipkan nilai-nilai karakter dalam setiap pembelajaran?

- h. Bagaimana ustad/ustadzah mengajarkan siswa untuk bekerja sama satu sama lain dalam pembelajaran dan kegiatan?
 - i. Bagaimana ustad/ustadzah mendorong santri untuk memiliki kesadaran nurani untuk selalu berbuat atau melakukan yang terbaik?
 - j. Bagaimana ustad/ustadzah mendorong santri untuk merefleksikan karakter baik?
 - k. Bagaimana ustad/ustadzah mengajarkan santri dalam menyelesaikan konflik atau permasalahan?
 - l. Bagaimana pondok pesantren mengajarkan rasa peduli kepada orang lain di lingkungan sekolah dan masyarakat sekitar?
 - m. Bagaimana pondok pesantren membangun budaya moral yang positif?
 - n. Bagaimana pondok pesantren bekerja sama dengan orang tua, komunitas, masyarakat dan pemerintah dalam pembinaan akhlak anak jalanan?
6. Bagaimana karakter santri anak jalanan saat masuk pesantren ini?
 7. Bagaimana perubahan perilaku santri setelah dilakukan pembinaan akhlak?
 - a. Apakah santri anak jalanan taat dalam mengamalkan ajaran Islam?
 - b. Apakah santri anak jalanan patuh terhadap tata tertib yang berlaku di lingkungan ponpes dan masyarakat sekitar?
 - c. Apakah santri anak jalanan memiliki rasa toleran terhadap sesama teman?
 - d. Apakah santri anak jalanan dapat memanfaatkan lingkungan secara bertanggung jawab?
 - e. Apakah santri anak jalanan dapat menerapkan nilai-nilai kebersamaan dengan sesama teman?
 - f. Apakah santri anak jalanan memiliki rasa tanggung jawab ketika diberikan tugas dan memiliki motivasi untuk terus berkarya?
 - g. Apakah santri anak jalanan dapat berkomunikasi dan berinteraksi secara efektif dan santun?

- h. Apakah santri anak jalanan dapat memahami hak dan kewajiban diri dan orang lain dalam bergaul dan menghargai adanya perbedaan pendapat?
8. Apa saja faktor pendukung dan penghambat pembinaan karakter anak jalanan di pondok pesantren?
- a. Kelemahan dan kekuatan upaya pondok pesantren dalam:
- Menjalin hubungan baik dengan orangtua
 - Menjalin hubungan dengan komunitas dan pemerintah
 - Menyediakan dana
 - Menciptakan suasana lingkungan pondok pesantren yang nyaman
 - Koordinasi pengasuh dan ustadz/ustadzah
 - Menyediakan fasilitas dan infrastruktur
 - Menyediakan buku-buku agama
 - Menerima kondisi fisik dan psikis anak jalanan
 - Penerimaan jumlah santri untuk melaksanakan pembinaan akhlak
- b. Kelemahan dan kekuatan upaya santri anak jalanan dalam:
- Memunculkan kemauan yang keras untuk berubah memiliki akhlak baik
 - Keaktifan mengikuti kegiatan
9. Solusi apa yang ditawarkan pengasuh untuk menghadapi hambatan dalam pembinaan karakter anak jalanan di ponpes?

Informan 2 : Ustad/ustadzah Pondok Pesantren Salafiyah Sabilul Hikmah**Nama :****Hari/tanggal :**

1. Sudah berapa lama usatad/ustadzah mengajar di ponpes?
2. Ustad/ustadzah mengajar pelajaran apa?
3. Bagaimana latar belakang santri anak jalanan disini?
4. Bagaimana urgensi pembinaan akhlak anak jalanan?
5. Dalam pembinaan akhlak, karakter apa saja yang berusaha dikembangkan di pondok pesantren?
6. Dalam membentuk akhlak yang baik, diketahui komponennya adalah memahami apa itu karakter baik, kemudian merasakan bagaimana karakter baik, dan akhirnya anak-anak dapat melakukan perbuatan baik. Bagaimana hal itu dilaksanakan disini?
 - a. Berkaitan dengan mengetahui karakter baik, bagaimana mengajarkan santri untuk membedakan suatu perilaku adalah baik atau buruk?
 - b. Bagaimana mengajarkan santri cara menerapkan perbuatan baik ketika menghadapi situasi yang kurang benar?
 - c. Bagaimana cara membantu santri memahami orang lain sehingga santri dapat memperlakukan orang lain dengan baik?
 - d. Bagaimana cara memahamkan santri bahwa mereka harus berakhlak baik?
 - e. Bagaiaman cara mengajarkan santri mengambil keputusan untuk melakukan tindakan ketika dihadapkan pada suatu kejadian?
 - f. Bagaimana cara mengajarkan santri untuk sadar terhadap kekuatan dan kelemahan karakter mereka serta bagaimana cara mereka memperbaiki kelemahan karakter mereka?
 - g. Setelah santri mengetahui apa yang benar dan salah, bagaimana cara membuat santri selalu melakukan apa yang benar dan merasa bersalah jika tidak melakukannya?
 - h. Bagaimana cara mengembangkan santri menghargai dirinya sendiri sehingga selanjutnya dia bisa menghargai orang lain?

- i. Bagaimana mengajarkan santri untuk berempati kepada orang lain?
 - j. Bagaimana mengajarkan santri untuk mencintai kebaikan sehingga mereka senang untuk melakukannya?
 - k. Bagaimana mengajarkan santri untuk mengontrol dirinya sendiri sehingga tidak berbuat buruk?
 - l. Bagaimana cara mengajarkan santri untuk mau menerima kebenaran dan berkeinginan untuk memperbaiki kesalahan?
 - m. Ada masa dimana santri mengetahui apa yang harus dilakukan, merasakan apa yang harus kita lakukan, namun masih enggan untuk melakukan tindakan baik itu. Kemudian, bagaimana mengajarkan santri untuk memiliki kompetensi atau kemampuan untuk bertindak baik?
 - n. Bagaimana mengajarkan anak untuk memiliki kemauan berbuat baik?
 - o. Bagaimana mengajarkan santri untuk memiliki kebiasaan baik?
7. Pendekatan apa yang digunakan dalam pembinaan akhlak?
- a. Bagaimana ustad/ustadzah berperan sebagai pengasuh dalam memperlakukan santri dengan hormat dan penuh kasih sayang?
 - b. Bagaimana ustad/ustadzah berperan sebagai model atau contoh dalam beretika dan bertindak di sekolah?
 - c. Bagaimana ustad/ustadzah berperan sebagai mentor dalam memberikan instruksi dan bimbingan kepada siswa?
 - d. Bagaimana ustad/ustadzah membentuk hubungan antar siswa?
 - e. Bagaimana ustad/ustadzah mempraktikkan disiplin kepada siswa untuk sukarela dalam mentaati peraturan?
 - f. Bagaimana ustad/ustadzah melibatkan santri untuk berpartisipasi dalam menciptakan suasana di kelas?
 - g. Bagaimana ustad/ustadzah menyisipkan nilai-nilai karakter dalam setiap pembelajaran?
 - h. Bagaimana ustad/ustadzah mengajarkan siswa untuk bekerja sama satu sama lain dalam pembelajaran dan kegiatan?

- i. Bagaimana ustad/ustadzah mendorong santri untuk memiliki kesadaran nurani untuk selalu berbuat atau melakukan yang terbaik?
 - j. Bagaimana ustad/ustadzah mendorong santri untuk merefleksikan karakter baik?
 - k. Bagaimana ustad/ustadzah mengajarkan santri dalam menyelesaikan konflik atau permasalahan?
 - l. Bagaimana pondok pesantren mengajarkan rasa peduli kepada orang lain di lingkungan sekolah dan masyarakat sekitar?
 - m. Bagaimana pondok pesantren membangun budaya moral yang positif?
 - n. Bagaimana pondok pesantren bekerja sama dengan orang tua, komunitas, masyarakat dan pemerintah dalam pembinaan akhlak anak jalanan?
8. Bagaimana karakter santri anak jalanan saat masuk pesantren ini?
 9. Bagaimana perubahan perilaku santri setelah dilakukan pembinaan akhlak?
 - a. santri anak jalanan taat dalam mengamalkan ajaran Islam?
 - b. Apakah santri anak jalanan patuh terhadap tata tertib yang berlaku di lingkungan ponpes dan masyarakat sekitar?
 - c. Apakah santri anak jalanan memiliki rasa toleran terhadap sesama teman?
 - d. Apakah santri anak jalanan dapat memanfaatkan lingkungan secara bertanggung jawab?
 - e. Apakah santri anak jalanan dapat menerapkan nilai-nilai kebersamaan dengan sesama teman?
 - f. Apakah santri anak jalanan memiliki rasa tanggung jawab ketika diberikan tugas dan memiliki motivasi untuk terus berkarya?
 - g. Apakah santri anak jalanan dapat berkomunikasi dan berinteraksi secara efektif dan santun?
 - h. Apakah Apakah santri anak jalanan dapat memahami hak dan kewajiban diri dan orang lain dalam bergaul dan menghargai adanya perbedaan pendapat?

10. Apa saja faktor pendukung dan penghambat pembinaan karakter anak jalanan di pondok pesantren?

a. Kelemahan dan kekuatan upaya pondok pesantren dalam:

- Menjalin hubungan baik dengan orangtua
- Menjalin hubungan dengan komunitas dan pemerintah
- Menyediakan dana
- Menciptakan suasana lingkungan pondok pesantren yang nyaman
- Koordinasi pengasuh dan ustadz/ustadzah
- Menyediakan fasilitas dan infrastruktur
- Menyediakan buku-buku agama
- Menerima kondisi fisik dan psikis anak jalanan
- Penerimaan jumlah santri untuk melaksanakan pembinaan akhlak

b. Kelemahan dan kekuatan upaya santri anak jalanan dalam:

- Memunculkan kemauan yang keras untuk berubah memiliki akhlak baik
- Keaktifan mengikuti kegiatan

11. Solusi apa yang ditawarkan pengasuh untuk menghadapi hambatan dalam pembinaan karakter anak jalanan di ponpes?

Informan 3 : Santri anak jalanan Pondok Pesantren Salafiyah Sabilul Hikmah

Nama :

Hari/tanggal :

1. Siapa nama kamu?
2. Sudah berapa lama kamu menjadi santri di pondok pesantren ini?
3. Bagaimana perasaan kamu dalam mengikuti kegiatan?
4. Ketika melihat atau menghadapi suatu kejadian, bagaimana cara ustad/ustadzah mengajarkan tentang membedakan perilaku baik dan buruk?
5. Bagaimana ustad/ustadzah menerapkan perilaku baik ketika menghadapi suatu situasi yang kurang benar?
6. Bagaimana ustad/ustadzah mengajarkan kamu untuk memahami orang lain sehingga kamu dapat memperlakukan orang lain dengan baik?
7. Bagaimana ustad/ustadzah menjelaskan mengapa kamu harus berperilaku baik?
8. Bagaimana ustad/ustadzah mengajarkan kamu mengambil keputusan untuk bertindak terhadap suatu kejadian?
9. Bagaimana ustad/ustadzah mengajarkan untuk mengevaluasi apa yang sudah benar dan yang masih salah dari akhlakmu?
10. Bagaimana ustad/ustadzah mengajarkan kepadamu untuk selalu melakukan apa yang benar dan merasa bersalah jika tidak melakukannya?
11. Bagaimana ustad/ustadzah mengajarkan kamu untuk menghargai dirimu sendiri?
12. Bagaimana ustad/ustadzah mengajarkan kepadamu untuk peduli kepada orang lain?
13. Bagaimana ustad/ustadzah mengajarkan kamu untuk mencintai kebaikan sehingga kamu senang untuk melakukannya?
14. Bagaimana ustad/ustadzah mengajarkan kamu untuk mengontrol dirimu sendiri agar tidak berbuat keburukan?

15. Bagaimana ustad/ustadzah mengajarkan kamu untuk mau menerima kebenaran dan memperbaiki kesalahan?
16. Bagaimana ustad/ustadzah mengajarkan kamu untuk memiliki kompetensi atau kemampuan berbuat baik?
17. Bagaimana ustad/ustadzah mengajarkan kamu untuk memiliki kemauan berbuat baik?
18. Bagaimana ustad/ustadzah mengajarkan kamu untuk memiliki kebiasaan baik?
19. Berkaitan dengan pendekatan dalam pembinaan akhlak, apakah ustad/ustadzah menjadi pengasuh yang memperlakukan santri dengan hormat dan penuh kasih sayang?
20. Apakah ustad/ustadzah menjadi model atau contoh dalam beretika dan bertindak di sekolah?
21. Apakah ustad/ustadzah memberikan instruksi dan bimbingan kepada siswa?
22. Apakah ustad/ustadzah membantu kamu untuk bergaul dengan sesama teman?
23. Apakah ustad/ustadzah mempraktikkan disiplin dalam mentaati peraturan?
24. Apakah ustad/ustadzah melibatkan kamu dan teman-teman dalam menciptakan suasana di kelas?
25. Apakah ustad/ustadzah memberikan nasihat-nasihat di sela-sela pembelajaran?
26. Apakah ustad/ustadzah mengajarkan kepadamu untuk bekerja sama dan saling membantu orang lain?
27. Apakah ustad/ustadzah mendorong kamu untuk melakukan yang terbaik dalam segala hal?
28. Ketika kamu dan teman-teman sedang bertengkar, apakah ustad/ustadzah mengajarkan untuk menyelesaikan permasalahannya?
29. Apakah kamu diajarkan untuk peduli kepada orang lain di lingkungan sekolah dan masyarakat sekitar?
30. Apakah pondok pesantren memiliki budaya yang baik?

31. Apakah kamu pernah mengikuti kegiatan-kegiatan yang diselenggarakan oleh masyarakat, komunitas dan pemerintah?
32. Perubahan apa yang kamu rasakan setelah mengikuti pembinaan akhlak?
 - a. Apakah kamu melaksanakan amalan wajib dan sunnah menurut agama Islam seperti sholat, puasa, dzikir?
 - b. Apakah kamu patuh terhadap aturan pondok pesantren?
 - c. Dalam bergaul, apakah kamu selalu toleran dan tidak membedakan antar teman?
 - d. Apakah kamu ikut menjaga fasilitas pondok pesantren?
 - e. Jika melihat teman yang kesulitan, apakah kamu senantiasa memberi bantuan?
 - f. Apakah kamu memiliki rasa tanggung jawab yang besar ketika diberikan tugas dan mengerjakan dengan sebaik-baiknya?
 - g. Apakah kamu bersikap sopan dan santun kepada orang lain?
 - h. Ketika kamu berbeda pendapat dengan temanmu, apakah kamu dapat menghargai pendapat mereka?

OBSERVATION GUIDELINES

1. Mengamati lokasi dan keadaan sekitar Pondok Pesantren Salafiyah Sabilul Hikmah
2. Mengamati kegiatan pembinaan akhlak
3. Mengamati fasilitas dan infrastruktur yang dimiliki Pondok Pesantren Salafiyah Sabilul Hikmah
4. Mengamati perilaku santri anak jalanan setelah dilaksanakan pembinaan akhlak



DOCUMENTATION GUIDELINES

1. Identitas Pondok Pesantren Salafiyah Sabilul Hikmah
2. Profil Pondok Pesantren Salafiyah Sabilul Hikmah
3. Visi dan Misi Pondok Pesantren Salafiyah Sabilul Hikmah
4. Struktur organisasi Pondok Pesantren Salafiyah Sabilul Hikmah
5. Sarana dan prasarana Pondok Pesantren Salafiyah Sabilul Hikmah
6. Jadwal kegiatan harian santri Pondok Pesantren Salafiyah Sabilul Hikmah
7. Dokumentasi kegiatan siswa
 - a. Foto gedung Pondok Pesantren Salafiyah Sabilul Hikmah
 - b. Kegiatan pembinaan akhlak Pondok Pesantren Salafiyah Sabilul Hikmah



Appendix 9: Interview Transcript

INTERVIEW TRANSCRIPT

Informan : Gus Ubaidillah

Jabatan : Pengasuh sekaligus Pengajar Pondok Pesantren Salafiyah Sabilul Hikmah

Hari/Tanggal : Senin, 17 Desember 2018

Peneliti: Bagaimana latar belakang santri anak jalanan disini?

Gus Ubaidillah: Latar belakangnya ya mereka adalah anak-anak jalanan yang rata-rata terdiri dari keluarga broken home, kemudian juga anak-anak yang juga terpengaruh oleh lingkungan, ini kan latar belakang mereka. Kemudian mereka juga anak-anak yang di eksploitasi oleh orang tua, atau sindikat-sindik yang lain.

Peneliti: Bagaimana urgensi pembinaan akhlak anak jalanan?

Gus Ubaidillah: Ya mereka adalah anak-anak bangsa, mereka juga anak-anak yang orangtuanya yang berlatar belakang juga punya agama, ya kan? Dan perilakunya yang sudah menyimpang dari norma-norma agama, kemudian mereka juga melakukan hal-hal yang negatif, yang memang mereka adalah ya kalau bisa dididik kenapa tidak.

Peneliti: Dalam pembinaan akhlak, karakter apa saja yang berusaha dikembangkan di pondok pesantren?

Gus Ubaidillah: Ya dalam segala hal, dalam semuanya, dalam perilaku, dalam karakternya, sifat-sifatnya, kemudian dalam pemahamannya, dalam mereka berhubungan dengan dirinya dengan Tuhannya, hubungan mereka dengan sesama manusia, dengan orang lain, dengan lingkungan, semua itu adalah membutuhkan karakter-karakter yang baik, perilaku-perilaku yang baik.

Peneliti: Dalam membentuk akhlak yang baik, diketahui komponennya adalah memahami apa itu karakter baik, kemudian merasakan bagaimana

karakter baik, dan akhirnya anak-anak dapat melakukan perbuatan baik. Bagaimana hal itu dilaksanakan disini?

Gus Ubaidillah: Kalau di pondok ini kita ajari saja. Kita ajari pelajaran akhlak, kemudian kita harus memberikan contoh-contoh yang baik, gitu. Kemudian kita mengarahkan dari hal-hal yang dianggap itu menurut dia itu baik padahal itu tidak baik, ya kan? dari kebiasaan-kebiasaan yang ada di jalan yang semuanya yang negatif dianggap baik, ya itu kita arahkan kepada bahwasanya itu adalah salah. Dan bukan hanya kita mengatakan salah, akan tetapi kita harus bisa menunjukkan dengan benar, bukan hanya dengan mengatakan hal yang benar, akan tetapi kita harus mencontohi dengan hal yang benar.

Peneliti: Berkaitan dengan mengetahui karakter baik, bagaimana mengajarkan santri untuk membedakan suatu perilaku adalah baik atau buruk?

Gus Ubaidillah: Ya perilakunya dari setiap harinya kan mereka ketika pertama kali masuk semuanya perilakunya buruk. Semuanya perilakunya buruk dan itu harus segera dirubah dari sedikit demi sedikit, dari segi pengawasan, dari segi pendampingan, dari segi hal apapun, mulai dari dia tidur, mulai dia mandi, mulai dia makan, samapi dia berkomunikasi dengan temannya, berkomunikasi dengan orang lain, kemudian dari perilaku tentang kebersihannya, semua itu adalah pembentukan karakter yang semula mereka sama sekali tidak menghiraukan.

Peneliti: Bagaimana mengajarkan santri cara menerapkan perbuatan baik ketika menghadapi situasi yang kurang benar?

Gus Ubaidillah: Kita ingatkan saja, kita ingatkan. Tidak semua kita itu selalu istilahnya memberikan apa ya, memberikan arahan-arahan, tidak. Akan tetapi, kadang-kadang kita biarkan hal yang buruk itu, ya kan? tapi sekiranya itu hal yang menyolok atau yang dampaknya kurang baik, terlalu kurang baik, baru kita ingatkan. Dari hal yang besar yang harus awal kita ingatkan, kemudian nanti dari yang kecil mereka bisa mampu bisa menerima dengan baik.

Peneliti: Bagaimana cara membantu santri memahami orang lain sehingga santri dapat memperlakukan orang lain dengan baik?

Gus Ubaidillah: Kan disini ada pembelajaran kitab akhlak, bahwasanya semua manusia punya hak. Kamu punya hak, manusia yang lain juga punya hak. Kita jelaskan tentang hak-haknya mereka, kemudian kita juga menjelaskan tentang hak-haknya orang lain. Haknya diri sendiri adalah bisa menjaga dirinya sendiri dengan baik. Haknya orang lain harus bisa menghargai terhadap orang lain. Seperti itu. Jadi tidak hal yang rumit-rumit, hal-hal yang mudah saja. Sering kita gambarkan, sering kita kembalikan kita berikan gambaran-gambaran yang akan dikembalikan kepada dirinya. Ketika kamu menyakiti orang, itu perasaannya ya, kemudian sakitnya, seperti sama dengan apabila kamu disakiti oleh orang lain. Jadi seperti itu, digambarkan, sehingga mereka akan berfikir dengan sendirinya. Seperti itu.

Peneliti: Bagaimana cara memahamkan santri bahwa mereka harus berakhlak baik?

Gus Ubaidillah: Ya kita langsung menunjukkan memberikan contoh-contoh yang baik, kita harus mempunyai amaliyah-amaliyah yang baik yang bisa dijalankan setiap hari. Seperti mereka harus diajarkan pendidikan ngaji, kemudian pemahaman-pemahaman agama yang baik, kemudian cara beribadah yang baik, seperti itu. Maka ketika mereka dengan kebiasaan-kebiasaan itu, semuanya dengan kebiasaan mereka akan dengan sendirinya menjadi anak yang baik.

Peneliti: Bagaimana cara mengajarkan santri mengambil keputusan untuk melakukan tindakan ketika dihadapkan pada suatu kejadian?

Gus Ubaidillah: Ya Tadi, mereka harus sering di apa ya? dengan bimbingan-bimbingan, dengan pembelajaran-pembelajarannya, kemudian dengan praktek-praktek, ya kan, hal-hal yang baik, kemudian dengan contoh-contoh yang baik, mereka juga akan bisa menirukan seperti mereka itu butuh uswah, butuh contoh. Mereka akan selalu ingin mencontoh. Ketika mereka itu ada contoh yang baik, maka kemudian yang disukai yang dicontohkan mereka contoh, seperti itu.

Peneliti: Bagaimana cara mengajarkan santri untuk sadar terhadap kekuatan dan kelemahan karakter mereka serta bagaimana cara mereka memperbaiki kelemahan karakter mereka?

Gus Ubaidillah: Ya mereka diingatkan, mereka disadarkan. Diberikan cerita-cerita seperti ceritanya orang-orang sholeh, orang-orang yang baik, ya, kemudian itu akan menjadi pertimbangan, kita kembalikan cerita itu kepada mereka. Apakah mereka sudah seperti itu apa belum? Seperti itu.

Peneliti: Setelah santri mengetahui apa yang benar dan salah, bagaimana cara membuat santri selalu melakukan apa yang benar dan merasa bersalah jika tidak melakukannya?

Gus Ubaidillah: Itu hanya kejujuran.

Peneliti: Bagaimana cara mengembangkan santri menghargai dirinya sendiri sehingga selanjutnya dia bisa menghargai orang lain?

Gus Ubaidillah: Ya mereka dengan berbuat hal yang baik, ya kan, semua itu adalah tentang pendidikan. Dengan memberikan pendidikan agama yang baik, maka mereka akan berperilaku yang baik. Dengan berperilaku yang baik, maka mereka akan menjadi orang baik, kemudian mereka akan berperilaku baik kepada orang lain. Itu secara otomatis. Seperti itu.

Peneliti: Bagaimana mengajarkan santri untuk berempati kepada orang lain?

Gus Ubaidillah: Ya sama, kita ceritakan aja tentang bagaimana, kalau masalah itu kita cerita tentang diri saya kepada mereka, gitu. Kalian adalah anak-anak yang seperti itu, kenapa saya harus menolong kamu? Jadi dikasih gambaran-gambaran logisnya yang bisa diterima dengan baik oleh mereka sendiri. Seperti itu.

Peneliti: Bagaimana mengajarkan santri untuk mencintai kebaikan sehingga mereka senang untuk melakukannya?

Gus Ubaidillah: Mencintai kebaikan, kita berikan contoh aja, diberikan contoh mengamalkan sesuatu kemudian mereka sukai sehingga mereka bisa merasakan untuk nyaman, bisa merasakan apa itu istilahnya ketenangan, kebahagiaan, seperti itu.

Peneliti: Bagaimana mengajarkan santri untuk mengontrol dirinya sendiri sehingga tidak berbuat buruk?

Gus Ubaidillah: Semua itu pertanyaan. Cuma anak jalanan itu adalah dimanapun dijuluki adalah raja modus. Raja berbohong. Anak yang paling suka berbohong.

Semuanya itu sandiwara, semuanya istilahnya apa yang dia lakukan semuanya kayaknya merasa benar, akan tetapi yang mereka lakukan adalah salah. Dan apapun yang dia bicarakan, ketika ditanya sama orang lain, pasti itu adalah kebohongan. Seperti itu. Tidak pernah ada kejujuran disana. Untuk menjadikan mereka anak yang jujur, ya kan, kita selalu, makanya dengan pendampingan itu, setiap apa yang mereka katakan, setiap apa yang mereka janjikan kepada temannya, kepada peraturan-peraturan yang ada di pondok, itu harus selalu kita ingatkan ketika mereka berbuat kebohongan. Seperti itu. Ketika mereka berbuat bohong kemudian kita tegur, ya kan, lama-lama mereka akan tahu, lama-lama mereka akan sadar bahwasanya mereka masih suka bohong, atau ketika mereka berbuat bohong selalu ditegur maka mereka akan merasa jujur, merasa jujur ketika perilaku mereka tidak benar. Seperti itu, ngerti ya?

Peneliti: Bagaimana cara mengajarkan santri untuk mau menerima kebenaran dan berkeinginan untuk memperbaiki kesalahan?

Gus Ubaidillah: Ini tadi semuanya kan proses, semuanya bertahap, jadi sedikit demi sedikit yang penting kita sampaikan aja, yang penting kita sampaikan, mereka adalah yang semula tidak pernah mendengar, atau mungkin dulu pernah pernah mengaji, pernah mendengar hal-hal yang baik, pernah sekolah, pernah belajar, kemudian selama dia dijalan akhirnya mereka menjadi anak yang nakal, yang tidak baik, ya kan, akhirnya dia lupa, akhirnya yang dilakukan hanya hal yang negatif, maka ya disini kita terapi, kita terapi terus, kita memberikan masukan informasi-informasi, pemahaman-pemahaman yang baik, sehingga mereka tau dengan hal yang baik.

Peneliti: Ada masa dimana santri mengetahui apa yang harus dilakukan, merasakan apa yang harus kita lakukan, namun masih enggan untuk melakukan tindakan baik itu. Kemudian, bagaimana mengajarkan santri untuk memiliki kompetensi atau kemampuan untuk bertindak baik?

Gus Ubaidillah: Itu biasanya mereka tidak melakukan hal yang baik karena suatu alasan. Banyak malas. Sebenarnya mereka sudah tau, mereka sudah menunaikan tapi kadang mereka masih ya itu tadi kebiasaan-kebiasaan yang belum hilang

tentang malas. Dari situ, bagaimana mereka bisa giat, bisa tidak malas dan sebagainya. Yang dibenahi adalah tentang mereka agar hilang malasnya.

Peneliti: Bagaimana mengajarkan anak untuk memiliki kemauan berbuat baik?

Gus Ubaidillah: Kita berikan gambaran-gambaran ya, kedepan, bahwasanya mereka punya masa depan, akan punya masa depan, akan seperti ini akan seperti ini, ketika kalian tetap seperti ini maka kecil harapan seperti ini.

Peneliti: Bagaimana mengajarkan santri untuk memiliki kebiasaan baik?

Gus Ubaidillah: Kita selalu, ya kita itu, dengan di pondok pesantren maka mereka akan mempunyai budaya. Semua tergantung kepada kebiasaannya. Kalau mereka di pondok pesantren, ya, semuanya dari lingkungan. Kalau lingkungannya baik maka mereka akan melakukan yang baik. Seperti itu. Di jalan pun seperti itu, kenapa mereka melakukan hal yang jelek karena lingkungannya jelek. Maka kita harus menciptakan lingkungan-lingkungan yang kondusif, yang baik, dan mereka dengan secara sadar atau tidak sadar mereka melakukan.

Peneliti: Bagaimana ustad berperan sebagai pengasuh dalam memperlakukan santri dengan hormat dan penuh kasih sayang?

Gus Ubaidillah: Dari awal itu sudah kita berikan kasih sayang, kita berikan perhatian. Sebelum mereka diajari apa, ketika mereka masih dalam masa-masa transisi, ya sudah kita berikan semua. Kita berikan kenyamanan, sehingga ketika mengajar, kalau saya mengajar ya semua diam, semua nurut, karena mereka sudah tau saya, saya juga tau mereka. Saling mengerti.

Peneliti: Bagaimana ustad berperan sebagai model atau contoh dalam beretika dan bertindak di sekolah?

Gus Ubaidillah: Sebetulnya begini, mereka itu punya pikiran. Mereka itu sebetulnya peka, mereka anak jalanan itu adalah anak-anak yang sudah banyak pengalaman. Usia dini, usia anak akan tetapi wawasannya dewasa. Makanya mereka adalah peka. Jadi mereka itu secara diam-diam, mereka juga memahami, mencontoh, melihat, mendengar, mengamati, sehingga dengan sendirinya. Iya ustad-ustadnya melakukan hal-hal baik. Jadi seperti itu. Jadi tanpa itu tidak bisa. Jadi kalau sekedar diajari-diajari seperti itu tidak bisa, karena apa? Contohnya

kecil aja, mohon maaf, 'Abah ki enak ya dadi ustad? Ga nyambut gawe duwite akeh teko dewe' kadang-kadang itu menjadi motivasi. Ketika mereka dulu ditanya apa cita-citanya macam-macam lah jawabannya. 'Kalau saya besar saya ingin membunuh ibu saya', 'kalau saya besar saya akan membunuh bapak saya'. Seperti itu. Terus 'kalau saya besar *wes* saya gak punya cita-cita'. Tapi setelah mereka ada disini alhamdulillah ketika ada yang bertanya, ketika dia ditanya, cita-citanya 'ingin jadi ustad, seperti abah gus'. Saya nggak tau, saya nggak tau. Maksudnya saya itu nggak pernah apa-lah apa-lah, jadi dari keinginan mereka sendiri, nggak tau dari sisi apanya saya nggak tau. Seperti itu.

Peneliti: Bagaimana ustad berperan sebagai mentor dalam memberikan instruksi dan bimbingan kepada siswa?

Gus Ubaidillah: Sederhana. Sederhana saja. Jadi yang penting apa yang kita ucapkan jangan dilanggar. Lho betul ini. Karena dulu disini ada, ada pengurus yang ada di pondok sini juga, yang tidur pondok, jadi ketika mereka setiap malam itu main, tapi mereka tidak diberikan contoh yang baik, akhirnya mereka berontak. Kenapa? akhirnya banyak anak-anak yang curhat ke saya 'bah lha saya kalo ga nurut dimarahi, habis makan ga tak *korahi*, tak taruh nanti dimarahi. Tapi anu lho bah piringe sampe numpuk dua'. Ini berontak. Jadi hal sedikitpun jangan sampai yang kita ucapkan, kemudian apa yang kita janjikan, tidak ditepati dan tidak sesuai dengan apa yang kita janjikan. Seperti itu. Itu akan ditagih. Iya betul, apabila kita janji pasti mereka nagih. Ketika kita bicara, ketika kita melanggarnya sendiri mereka akan 'bah kataya....' berani mereka. Karena mereka istilahnya 'lho bah kok, lho boleh ta melakukan itu? katanya gak boleh?'. Itu betul-betul. Langsung, itu spontanitas. Makanya, sangat berhati-hati. Makanya disini kan tidak banyak pengurus, karena khawatir dengan banyaknya pengurus yang menangani tentang anak jalanan ini, ada pengurus yang kurang sesuai, maka akan menjadi hal yang buruk.

Peneliti: Bagaimana ustad membentuk hubungan antar siswa?

Gus Ubaidillah: Ya tadi didalam kitab akhlak itu sudah ada. Sudah ada bagaimana. Ketika mereka sudah menjadi baik, dia berhubungan dengan siapapun akan baik. Jadi kalau itu masalah ngobrol-ngobrol saja. Jangan sampai ada

kelompok-kelompok dari teman-teman yang membicarakan tentang masalah pendidikan, itu nanti ketika salah yang disampaikan, jadi mereka memang harus murni. Karena mereka sudah kosong. Ketika ada informasi yang salah maka mereka, ketika mereka menerima itu bahaya. Jadi harus yang pasti-pasti. Yang jelas-jelas lah.

Peneliti: Bagaimana ustad mempraktikkan disiplin kepada siswa untuk sukarela dalam mentaati peraturan?

Gus Ubaidillah: Bukan begitu terima dan tidak terima, semua itu adalah proses. Selalu kita ingatkan, mereka selalu juga awalnya ya melanggar juga. Seperti itu. Tapi kita sebagai apa namanya istilahnya tutor jadi apa namanya guru bagi mereka kita tidak bosan-bosan untuk selalu mengingatkan. Jadi disitu istilahnya istiqomah dalam segala hal. Intinya disitu. Istiqomah dalam segala hal. Terus menerus dalam mengingatkan, dalam membina. Intinya disitu. Istiqomah dalam menjalankan apapun.

Peneliti: Bagaimana ustad/ustadzah melibatkan santri untuk berpartisipasi dalam menciptakan suasana di kelas?

Gus Ubaidillah: Memang tidak ada hal yang perlu ditegangkan, iya malah justru pembelajaran kita itu ya apapun dibuat nyanyi aja. Seperti bahasa arab, jadi lagu-lagu seperti itu. Seperti contohnya kalau bahasa arab, “man siapa anta kamu” kan begitu. Kan nyanyi-nyanyi. Sehingga mereka *jahe-jahe* (menyanyi dengan sedikit menari). Kalau ngaji akhlak itu baru serius dan memberikan contoh supaya serius. Itu akhlak. Akhlak itu tidak boleh gurau. Ketika memberikan pembelajaran akhlak dengan senda gurau maka pembelajaran akhlak itu tidak akan bisa diterima dengan baik, dan tidak akan bisa masuk dengan baik. Beda metode.

Peneliti: Bagaimana ustad menyisipkan nilai-nilai karakter dalam setiap pembelajaran?

Gus Ubaidillah: Ya kita sering, kan kita sering, kita ibaratnya memang ini misalnya pembelajaran Al-Qur’an, ya kan, ya kita contohkan. Kita bicara sedikit jangan terlalu banyak. Kita bicara sedikit. ‘Dulu bagaimana kamu dulu, waktu pertama kali ngaji disini, dulu nggak bisa sekarang bisa. Ketika kamu nanti bisa membaca Al-Qur’an seperti itu kamu nanti orangtua kamu senang, semuanya

akan senang, kamu punya modal, punya modal di masyarakat. Bisa juga menjadi amalmu kan seperti itu.

Peneliti: Bagaimana ustad mengajarkan siswa untuk bekerja sama satu sama lain dalam pembelajaran dan kegiatan?

Gus Ubaidillah: Sudah bisa. Sudah terbentuk apa namanya, di jalan pun sudah terbentuk kalau masalah itu. Akan tetapi dalam konteks hal yang negatif. Jadi kalau sekarang, mereka sudah bisa diarahkan.

Peneliti: Bagaimana ustad mendorong santri untuk memiliki kesadaran nurani untuk selalu berbuat atau melakukan yang terbaik?

Gus Ubaidillah: Ya kembali lagi, untuk hal yang terbaik kita juga menyesuaikan dengan ini siapa. Kita juga tau orang. Ya kan. Kita juga tau manusia. Ini ukurannya anak kalau kita dikasih melakukan seperti orang dewasa kan kita juga ekstrim juga. Ini nanti jadi ga baik. Kita penyesuaian aja, jadi ibaratnya sebetulnya itu nanti muncul dengan sendirinya. Itu mengalir pada anaknya sendiri, ya kan. Intinya, ketika anak itu yang paling sering melakukan kesalahan, kita ingatkan bahwasanya diantara teman kamu yang istilahnya sering kamu dimarahi atau diingatkan melakukan hal seperti ini adalah kamu. Seperti itu. Mereka akan menyadari. Kalau melakukan hal yang paling apa namanya baik, terus melakukan hal yang paling baik itu apa bagi anak? Kan semuanya sudah berjalan. Semua sudah dilakukan. Tidak mungkin dengan hal yang sudah dilakukan hal yang baik, kemudian melakukan hal yang lebih baik lagi atau apa kan mereka juga tidak dimengerti, tidak diketahui, dan mereka belum saatnya. Seperti itu. Maksudnya disini juga anaknya kan bermasalah, bermasalah dengan narkoba itu, sehingga otaknya, pemikirannya tidak bisa terlalu ditekan. Semakin mereka melakukan disuruh untuk hal yang lebih, malah makin drop. Jadi yang penting berjalan aja. Jadi yang penting mereka mengalir baik, makin lama makin baik ya sudah. Pokoknya mereka bukan seperti anak yang normal dan kita harus tau. Jangan oh ini anu, mengerjakan, akhirnya dia mengeluh.

Peneliti: Bagaimana ustad mendorong santri untuk merefleksikan karakter baik?

Gus Ubaidillah: Biasanya bertanya. Biasanya mereka tanya dan ada pembelajaran yang secara mereka tidak disadari. Misalnya sering dengan ngobrol-ngobrol, kalau biasanya didepan sini, apa duduk-duduk disini didepan, saya juga nimbrung ngobrol-ngobrol kan gitu. Kemudian kita sisipkan-sisipkan omongan-omongan yang sekiranya mereka semua menjadi lebih mengerti, seperti itu.

Peneliti: Bagaimana ustad mengajarkan santri dalam menyelesaikan konflik atau permasalahan?

Gus Ubaidillah: Ya langsung didudukkan semuanya. Langsung kita panggil, kita tanya. Sumber permasalahannya apa, terus yang jadi masalah itu apa. Kita bahas bersama. Setelah itu, yang salah juga sensitif. Jadi harus betul-betul kita tau mana yang salah dan mana yang benar. Jadi ketika mereka salah akan tetap kita katakan salah, ketika mereka dua-duanya sama-sama salah, kita sampaikan dua-duanya salah.

Peneliti: Bagaimana pondok pesantren mengajarkan rasa peduli kepada orang lain di lingkungan sekolah dan masyarakat sekitar?

Gus Ubaidillah: Kalau ustad-ustadnya sore mengajar, setelah itu pulang. Selain itu tidak ada. Tapi sifatnya anak-anak itu disini saya semua terjadwal. Jadi semua adalah anak-anak saya. Ketika kamu ditanya ‘siapa bapak kamu?’ ‘abah gus’, ‘siapa ibu kamu?’ ‘umik’. Ada hal apapun ya kan kamu ke orangtua, maksudnya ke saya dan umik. Mereka sering cerita ke umik, ke istri saya, misalnya ada apa ‘mik anu.....’ seperti kita bentuk kekeluargaan disini. Seperti kekeluargaan, sehingga dia merasa menjadi memiliki orangtua. Oh iya semua kita pedulikan, kita dengarkan.

Peneliti: Bagaimana pondok pesantren membangun budaya moral yang positif?

Gus Ubaidillah: Moral yang positif ya dengan kebiasaan. Dengan budaya santri sudah menjadikan moral yang positif. Seperti kita sering mengaji, ya kan, kemudian melakukan kegiatan baik yang lain, itu sudah menjadi ya ke lingkungan lagi. Menjadi lingkungan yang baik seperti itu.

Peneliti: Bagaimana pondok pesantren bekerja sama dengan orang tua, komunitas, masyarakat dan pemerintah dalam pembinaan akhlak anak jalanan?

Gus Ubaidillah: Semua saya libatkan. Ya memang awal-awalnya masyarakat tidak mau menerima. Awal-awalnya, sehingga dulu awal-awalnya mereka itu mau berunjuk rasa mau membubarkan karena mereka kan kaget, semula yang tidak ada gini kemudian menjadi gini. Karena karakternya kan perilaku mereka buruk sekali. Memang saya menyadari, bahwasanya itu merisaukan dan mengganggu, dan membuat tetangga tidak nyaman. Saya menyadari, karena kalau saya tidak menyadari berarti saya yang gila. Akan tetapi, masyarakat ada yang menerima ada yang tidak. Alhamdulillah setelah mereka bisa diatasi, dikondisikan, kemudian mereka sudah perilakunya baik, semuanya menerima. Kalau di kegiatan kampung nggak boleh. Karena itu menjadi masalah juga itu, karena kampung itu juga terkoordinir, ada arisan, kecuali orang meninggal tahlil, mereka malah disuruh. ‘anu, arek-arek pondok suruh ikut biar rame’ itu sering. Kalau dengan orang tua siswa saya melakukan tepak juga, home visit juga, penguatan tempat, penguatan orang tua, disamping melakukan penguatan anak, disitu kita melakukan penguatan terhadap orang tua dan semua orang tuanya saya tau. Semua rumahnya saya tau, kecuali yang jauh, Sumatera. Disini sering ada pelatihan-pelatihan. Kita punya musik kolaborasi, musik kolaborasi sholawat, gitu kan, terbangun, ada gitar, electune, dan ini ada kampung budaya disini kemarin juga ingin kerjasama sama kita untuk musik kolaborasi. Ada dari kampung budaya punya gamelan, disini punya terbang, kemudian ingin dijadikan satu oke kita setuju. Ya kita sering kemana-mana sudah, sudah konser dengan anak-anak jalanan sudah. Dengan pemerintah baik, dengan dinas sosial, dengan kemenag, kita sekarang menjadi kemitraan dinsos. Kita juga menerima program dari kemensos. Dan kita juga tahun 2017 juga mendapatkan penghargaan sebagai LKSA Lembaga Kesejahteraan Sosial yang mempunyai perjalanan inspiratif. Kemudian dari Walikota, sekarang sudah berkembang diajungi juga dengan kerjasama dengan BNN, yang dulu kita sudah melakukan MOU dengan BNN tentang penanganan narkoba. Ya kita setiap *anu* selalu melakukan pengembangan-pengembangan

terus. Sehingga ini ada rehabilitasi, mulai tahun ini, 2018. Narkoba, pengenalan, pembinaan narkoba, mereka tau, mereka paham, dan harganya tau.

Peneliti: Bagaimana perubahan perilaku santri setelah dilakukan pembinaan akhlak?

Gus Ubaidillah: Sudah hilang semua. Sudah tidak ngamen, sudah tidak game online, sudah tidak narkoba, sudah tidak di bidang-bidang.

Peneliti: Apakah santri anak jalanan taat dalam mengamalkan ajaran Islam?

Gus Ubaidillah: Semua sudah. Tanpa diobrak-obrak sudah. Saatnya dia sholat, sholat. Kadang sok anak itu malesnya kadang, terpengaruh apa, kadang-kadang sampai akhirnya lupa waktu.

Peneliti: Apakah santri anak jalanan patuh terhadap tata tertib yang berlaku di lingkungan ponpes dan masyarakat sekitar?

Gus Ubaidillah: Kepatuhan. Intinya disini sekarang anak pondok, keberadaan anak-anak itu di pondok, masyarakatnya itu anak-anaknya merasa ketakutan. Ketakutan anak-anaknya terpengaruh dengan anak-anak anjal, anak-anak punk yang ada di pondok sini. Tapi sekarang terbalik. Justru anak pondok itu yang saya khawatirkan terpengaruh oleh anak-anak kampung. Karena mereka masih bermain rahasia secara diam-diam tanpa sepengetahuan orangtuanya. Yang bahaya kan seperti itu. Disana kan tidak ada pembinaan, tidak ada arahan. Anak-anak kampung itu tidak mempedulikan tentang ngajinya, tentang sholatnya, tentang waktu, kan seperti itu. Kan kalau disini kan anak-anak sudah melakukan semuanya, lha kalau nanti berhubungan dengan anak-anak kampung bahaya juga itu, kecuali dengan orang-orang tua, aman. Ngobrolpun tiba-tiba dikasih uang mereka, diberikan jajan, kan gitu.

Peneliti: Apakah santri anak jalanan memiliki rasa toleran terhadap sesama teman?

Gus Ubaidillah: Kalau toleransi ya sedikit banyak. Tapi memang apa ya kadang-kadang ya sudah bersikap biasa. Pokoknya normal-normal saja.

Peneliti: Apakah santri anak jalanan dapat memanfaatkan lingkungan secara bertanggung jawab?

Gus Ubaidillah: Sudah. Ya kadang-kadang masalahnya kan juga malas.

Peneliti: Apakah santri anak jalanan dapat menerapkan nilai-nilai kebersamaan dengan sesama teman?

Gus Ubaidillah: Bergaul mereka baik saya rasa.

Peneliti: Apakah santri anak jalanan memiliki rasa tanggung jawab ketika diberikan tugas dan memiliki motivasi untuk terus berkarya?

Gus Ubaidillah: Sudah. Tanggung jawab sekarang. Kalau dulu nggak bisa disuruh. Kalau di suruh kalau disuruh berangkat naik motor, hilang motornya, hilang semua apa, sak uang-uange hilang. Pegang uang, pegang sepeda, gak mikir.

Peneliti: Apakah santri anak jalanan dapat berkomunikasi dan berinteraksi secara efektif dan santun?

Gus Ubaidillah: Ya santun.

Peneliti: Apakah santri anak jalanan dapat memahami hak dan kewajiban diri dan orang lain dalam bergaul dan menghargai adanya perbedaan pendapat?

Gus Ubaidillah: Meskipun tidak seratus persen, 80% dia sudah melakukan. Ya biasanya ngotot-ngotot juga, tapi kadang-kadang ketika dia sama temannya yang salah, nanti temannya yang benar itu dia akan dibela. Biasanya seperti itu.

Peneliti: Apa saja faktor pendukung dan penghambat pembinaan karakter anak jalanan di pondok pesantren?

Gus Ubaidillah: Oh banyak.

Peneliti: Bagaimana faktor hubungan dengan orangtua?

Gus Ubaidillah: Ya 50:50. Ada yang mendukung, dia merasa senang, bahagia, ya kan, kemudian ada yang merasa susah. Tapi akhirnya senang juga.

Peneliti: Bagaimana faktor hubungan dengan komunitas dan pemerintah?

Gus Ubaidillah: Gimana ya, ya mendukung tapi tidak sepenuhnya. Istilahnya daripada tidak.

Peneliti: Bagaimana faktor dana?

Gus Ubaidillah: Itu faktor utama yang menjadi kendala.

Peneliti: Bagaimana faktor suasana lingkungan Pondok Pesantren?

Gus Ubaidillah: Nyaman, daripada mereka tinggal dirumahnya.

Peneliti: Bagaimana faktor koordinasi antara pengasuh dan ustad/ustadzahnya?

Gus Ubaidillah: Oh kita baik-baik saja. Akan tetapi kadang memang sekarang ini kan musimnya hujan, ketika mereka hujan sedikit gurunya itu juga males juga, soalnya jauh-jauh. Kalau tidak jauh ya, karena disini juga tidak digaji. Cuma ya alhamdulillah kita perjuangkan insentif yang dari kesra itu, dari pemerintah, gaji ustad itu kan, yang setiap tiga bulan sekali dapat lima ratus ribu. Ya itu aja sejujurnya. Kita juga sebetulnya memberikan honor lah, tapi ya jauh dari *anu*.

Peneliti: Bagaimana faktor fasilitas dan infrastruktur?

Gus Ubaidillah: Itu juga banyak yang kurang.

Peneliti: Bagaimana faktor ketersediaan buku-buku agama?

Gus Ubaidillah: Kalau buku-buku agama, disini kayaknya sudah cukup kalau buku agama. Istilahnya kalau yang dalam pembelajaran apapun, sudah terpenuhi anak-anak. Tapi kalau dalam segi kebutuhan, sarana prasarana seperti loker-loker untuk berkas-berkas kantor, baju-baju anak ini kan nggak ada. Yang itu. Itu kendala. Sehingga mereka tidak bisa istilahnya kamar itu menjadi terlalu rusuh, kotor, karena pakaian. Pakaian kan tidak punya tempat. Kita sendiri juga masih....

Peneliti: Bagaimana faktor penerimaan kondisi fisik dan psikis anak jalanan?

Gus Ubaidillah: O gak papa, memang seperti itu. Memang semuanya bau. Awal masuk semuanya bau. Awal masuk semuanya kotor. Dan awal masuk semuanya gila. Ya semuanya gila dalam segi kejiwaan.

Peneliti: Bagaimana faktor jumlah penerimaan santri anak jalanan?

Gus Ubaidillah: Sebetulnya 22. Kemudian tinggal 15 karena kemarin itu unsurnya memang mereka sudah bisa meneruskan sekolah formal. Karena ada yang sekolah formal juga disini. Yang perempuan-perempuan itu, sekarang setelah dia lulus, ada anak tiga sekarang pindah, jauh, dulunya ikut ibunya, karena sekarang ibunya nikah, kan gitu kan, akhirnya ikut bapaknya. Bapaknya jauh. Kan akhirnya pindah sekolah. Daripada jauh-jauh ya sudah pindah saja. Kan gitu, karena kalau sekolah formal kan harus membutuhkan biaya banyak, mereka harus. Seperti itu. Kenapa

kok hanya sedikit tidak menerima banyak? Ya kan disini semuanya gratis. Semua kebutuhan mereka mulai dari dia bangun tidur, sampai dia tidur semuanya gratis.

Peneliti: Bagaimana faktor kemauan anak jalanan untuk berubah?

Gus Ubaidillah: Tidak ada anak jalanan yang ingin berubah, anak jalanan itu kumat-kumatan. Ketika belum ada pembinaan, kebajikannya itu modus juga, bersandiwara juga, mencari simpati orang lain. Disitu kan kebohongan-kebohongan kan masih kental kepada karakter kepada jiwanya. Setelah itu kita bedah semua. Kita hancurkan semua karakter jelek ya dari sedikit dari sedikit sehingga menjadi banyak. Sekarang sudah normal, sudah baik, insyaallah melebihi anak kampung.

Peneliti: Bagaimana faktor keaktifan mengikuti pembelajaran?

Gus Ubaidillah: Aktif sekali. Ada yang satu dua ada unsurnya males, bolos, kaya gitu ada. Langsung saya cari kemana, kadang-kadang ya diatas, atau dimana, pura-pura tidur. Alasannya karena malas.

Peneliti: Solusi apa yang ditawarkan pengasuh untuk menghadapi hambatan dalam pembinaan karakter anak jalanan di ponpes?

Gus Ubaidillah: Saya sebagai pengasuh, sebagai pengajar, sebagai orangtua bagi mereka harus selalu terlihat gagah, harus selalu kelihatan istilahnya kuat, harus selalu kelihatan tidak lemah. Seperti itu. Meskipun toh kenyataannya itu berat. Seperti itu. Jadi jangan kita tampilkan hal yang ‘waduh gimana ya, wis abah ga ndue duit yo, yaopo iki gae mangan’ jangan sekali-kali ngomong gitu. Mereka akan lari, akan merasa iba. Betul, dia akan merasakan. Dia akan merasakan susah betul, merasa bersalah, ‘saya kok *ngriwuki* abah’. Ya, dan melebihi orangtuanya. Kepekaan itu. Jadi saya selalu tampak gagah, gitu kan ya. Padahal ya masih kita cari, dibuat anak-anak ya kita pasti cari. Akhirnya kemarin saya ada tamu kesini, ‘saya itu salut, saya itu heran, saya itu orang kaya. Kalau kekayaan saya punya. Tapi kalau akhirat’ istilahnya orangnya itu bilang, disampaikan banyak orang. Disini, di pondok sini. Saya nggak tau. Sepertinya orang itu orang yang dekat dengan orang-orang pejabat-pejabat penting. ‘kalau akhirat, saya kalah dengan Gus Ubaid’ gitu. ‘Karena saya juga salut orang yang tidak punya apa-apa, membantu orang yang tidak punya apa-apa’. Istilahnya orang nggak punya,

membantu orang nggak punya. Akhirnya ya nggak tau rencananya dia, kalau dia membantu ya mungkin tak suruh, kan pondok iyu kan ingin saya buat rehabilitas juga, khusus tempat konseling, kemudian ruangan *los* untuk kegiatan-kegiatan, pembelajaran biar ya agak ya, kan kita sering ada acara-acara. Ya arahnya kesana. Ya mudah-mudahan.



INTERVIEW TRANSCRIPT

Informan : Gus Ubaidillah

Jabatan : Pengasuh sekaligus Pengajar Pondok Pesantren Salafiyah Sabilul Hikmah

Hari/Tanggal : Rabu, 19 Desember 2018

Peneliti: Bagaimana karakter santri anak jalanan saat masuk pesantren ini?

Gus Ubaidillah: Sangat parah. Kalau untuk akhlak, mereka dikatakan tidak punya akhlak. Nggak punya. Akhlak itu kan budi, budi pekerti. Budi pekerti yang baik ada budi pekerti yang jelek. Di jalan dia juga melakukan budi pekerti, budi pekerti sayyi'ah, budi pekerti yang jelek istilahnya. Pengalam-pengalaman dia pengalaman yang negatif. Yang jelek-jelek. Dengan akhlak yang sayyi'ah kita ganti dengan akhlakul karimah. Jadi sangat jauh. Itu yang membedakan antara dia yang terbiasa dengan kejelekan, kemudian kita masukkan di pondok yang dengan setiap hari harus. Prosesnya ya nggak mudah.

INTERVIEW TRANSCRIPT

Informan : Ustad Arafat

Jabatan : Pengajar Pondok Pesantren Salafiyah Sabilul Hikmah

Hari/Tanggal : Rabu, 19 Desember 2018

Peneliti: Sudah berapa lama usatad mengajar di ponpes?

Ustad Arafat: Sejak kapan ya, bulan april, ya sekitar maret, iya maret 2018.

Peneliti: Ustad mengajar pelajaran apa?

Ustad Arafat: Mengajarnya ya akhlak, terus fikih, terus hadits, haditsnya hadits akhlak. Yang barusan tadi itu hadits, tapi haditsnya menceritakan tentang akhlak, jadi akhlak seperti makanan, terus seperti perbuatan, ada hadits fikih ada hadits akhlak, terus selain itu akhlaknya sendiri ada juga, namanya *wasoya* atau *akhlak lil banain*. Seninnya biasanya itu fikih, kadang juga batas waktunya tidak bisa di jadwal. Terus fikih dan akhlak. *Akhlak wasoya* itu *akhlak lil banain*, yang haditsnya ya tadi itu. Ditentukan ada jadwalnya, terus ketika itu kan mereka diulang, jadi pelajaran itu nggak langsung naik, mereka itu diulang, karena disitu itu mereka memang sulit, beda sama orang lainnya. Seperti itu. Jadi, untuk daya tangkapnya itu memang sulit. Oh iya kalau memang anak-anak disetiap pembelajaran saya itu harus ada motivasinya. Seperti itu. Untuk fikih semisal, dipelajari fikih ya untuk hafalan, memang anak-anak sulit menghafal, karena memang pengaruh obat dan minuman. Bagaimana saya untuk di kelas itu agar anak-anak bisa nangkap. Akhirnya saya ke akhlaknya, pendidikan karakter.

Peneliti: Bagaimana latar belakang santri anak jalanan disini?

Ustad Arafat: Latar belakang santri rata-rata semuanya anak-anak jalanan. Pertama ya mungkin saya apa ya menyesuaikan dulu, terus bagaimana keinginannya mereka, setelah itu dari situ langsung saya ambil kesimpulan dipelajari untuk apa. Seperti itu.

Peneliti: Bagaimana urgensi pembinaan akhlak anak jalanan?

Ustad Arafat: Urgensi pembinaannya alhamdulillah selain dari kami juga ada pembina pembina lain. Dari dinas sosial, terus dari ustadnya juga

pembelajarannya, terus dari gus nya juga, memang tidak mengarah ke satu pengajar saja. Jadi semua relasinya ada untuk pembinaan mereka. Enggak sekedar Ustadnya. Jadi dari dinas pun ada juga untuk pembinaan, tidak sering terutama untuk dinasnya biasanya gantian motivasi, kadang babinsa juga ada, dari tentara, tapi untuk seringnya dari pembelajaran itu, dimasuki dari materi pembelajaran. Saya masuki pembelajaran-pembelajaran itu, saya motivasi terutama mereka, saya bina.

Peneliti: Dalam pembinaan akhlak, karakter apa saja yang berusaha dikembangkan di pondok pesantren?

Ustad Arafat: Yang utama karakternya pendidikan akhlak, untuk akhlak. Mereka turun dari jalan sudah rusak. Jadi mereka melihat orang lain itu sudah berani, terus melihat orang itu sudah menyepelkan, cuek. Nah disitulah kami terjun untuk bagaimana anak ini supaya satu, mereka itu bisa dihargai kedepannya, di orangkan, yang kedua, mengerti mana yang tua mana yang masih muda, menghormati seperti itu, karena turun di jalan itu sudah beda. Iya bisa menghargai.

Peneliti: Dalam membentuk akhlak yang baik, diketahui komponennya adalah memahami apa itu karakter baik, kemudian merasakan bagaimana karakter baik, dan akhirnya anak-anak dapat melakukan perbuatan baik. Bagaimana hal itu dilaksanakan disini?

Ustad Arafat: Kalau di pondok untuk praktek karakter itu, memang mereka itu karakter aslinya kan karakter anak-anak jalanan, karakter yang sejatinya anak-anak jalanan, jadi karakternya itu sulit untuk diubah. Ketika tau ada event-event, kadang mereka langsung terbersit untuk barang-barang yang dulu itu langsung kepikiran lagi seperti itu. Nah untuk menekan seperti itu, kami praktekkan karakter-karakter itu dalam pondok ini, satu komunikasi. Komunikasi tetep, kami ajak komunikasi terus. Kami ajak, kami hilangkan seperti itu, kami takuti mereka dengan neraka dan surga, agar mereka itu lama-lama akan menjadi lupa. Dan kami tambah untuk pembelajaran pahala, melakukan ini mendapatkan pahala, jadi mereka ada motivasi sendiri, seperti itu. Jadi mereka itu sedikit demi sedikit melakukan, seperti itu.

Peneliti: Berkaitan dengan mengetahui karakter baik, bagaimana mengajarkan santri untuk membedakan suatu perilaku adalah baik atau buruk?

Ustad Arafat: Untuk membedakan suatu perilaku baik dan buruk kepada santri ya satu, dari waktu. Tentang jadwal pondok seperti jamaah atau tidak jamaah, itu sudah melihat karakter mereka baik atau buruk. Dari segi itu ya. Yang kedua, dari taat peraturan. Taat peraturan, peraturannya ditaati, baik, kalau nggak ditaati, kan kelihatan nanti siapa yang kena takzir hukuman siapa, yang kena marah siapa. Seperti itu. Jadi dari situ sudah terlihat suasana mentaati peraturan atau tidak, baik apa enggak, anaknya itu dilihat dari jadwal, dilihat dari waktu, dilihat dari pelajaran, rajin apa tidak, mbulet apa tidak, disuruh mandi apa tidak, seperti itu, wudhu apa tidak.

Peneliti: Bagaimana mengajarkan santri cara menerapkan perbuatan baik ketika menghadapi situasi yang kurang benar?

Ustad Arafat: Nah ketika down, ketika mereka down, maklum lah masih muda, ketika down ada masalah dengan temannya terkadang disini kan pendidikannya tidak pondok saja, maksudnya tidak pondok tapi dzikir juga. Jadi istilahnya ada istighasah, ada dzikir, jadi penenang hati itu ada di pondok. Jadi mereka itu ketika down, ketika ada mereka di bawah, jadi cepet-cepet. Kan terjadwal itu seperti itu. Istighasah, wirid, setelah sholat itu kan ada. Ada rutinitas baca yasin, itu hampir setiap hari mereka. Jadi untuk obat mereka.

Peneliti: Bagaimana cara membantu santri memahami orang lain sehingga santri dapat memperlakukan orang lain dengan baik?

Ustad Arafat: Jadi memang di setiap pelajaran, itu memang ada seperti pelajaran orang-orang yang munafik, itu biasanya orang yang tidak malakukan sholat isya dan subuh. Memang tanda-tandanya sudah kelihatan. Oh ini orang seperti ini. Orang yang apa itu pelajarannya dikasih tau baik tidak menerima, oh tandanya memang makannya masih belum halal, itu kan sudah dikasih tanda sama saya. Di pelajaran itu sudah ada memang.

Peneliti: Bagaimana cara memahamkan santri bahwa mereka harus berakhlak baik?

Ustad Arafat: Dari profesi saya sebagai ustad memang satu, memahaminya mereka dari pelajaran. Yang kedua praktek sesama teman, terus ustad dan pengasuh, jadi di lingkungan juga mereka diajarkan berperilaku baik. Satu, jangan bengak bengok, jangan teriak-teriak, memang harus diajarkan seperti itu. Jadi mengamalkan akhlak baik itu banyak modelnya. Jadi modelnya itu satu, ya komunikasi. Didalam pembelajaran juga ya akhlak yang baik dilarang ngobrol sendiri, menghadap ke papan tulis, ya sudah mengamalkan mereka, sedikit demi sedikit sudah mengamalkan.

Peneliti: Bagaimana cara mengajarkan santri mengambil keputusan untuk melakukan tindakan ketika dihadapkan pada suatu kejadian?

Ustad Arafat: Nah untuk mengambil keputusan, kan memang benar-benar mereka kami ajarkan untuk jangan mengambil informasi dari satu arah saja. Ambillah informasi ini a, b, c, mana yang benar. Jadi jangan langsung diambil keputusan seperti tindakan-tindakan yang tidak baik. Jadi harus selalu mendengarkan yang lain.

Peneliti: Bagaimana cara mengajarkan santri untuk sadar terhadap kekuatan dan kelemahan karakter mereka serta bagaimana cara mereka memperbaiki kelemahan karakter mereka?

Ustad Arafat: Untuk memperbaiki dan kelemahan karakter, kekuatan dan kelemahan, tetap satu, kami dari segi spiritual. Jadi pondasi dari segi spiritual ada istighasah, dzikir, bacaan-bacaan yasin, dan lain-lain. Yang kedua, untuk menguatkan kekuatan atau kelemahan mereka, untuk menguatkan satu, motivasi terutama. Yang kedua motivasi. Jadi selain motivasi yang ketiga itu praktik. Praktiknya nanti biasanya kalau di pondok itu memang serba kekurangan ya, memang kekurangan. Kadang punya uang, kadang nggak, nonton pegang HP, adanya ini, seperti itu mereka punya motivasi sendiri. Karena diamalkan, di pondok itu memang kehidupannya sudah terjal. Sudah apa ya, sudah serba prihatin, seperti itu. Jadi itu kami semua ajarkan disitu. Spiritual, segi motivasinya, terus cara pengamalannya.

Peneliti: Setelah santri mengetahui apa yang benar dan salah, bagaimana cara membuat santri selalu melakukan apa yang benar dan merasa bersalah jika tidak melakukannya?

Ustad Arafat: Kami selalu mengajarkan selalu mengingatkan bahwa anak-anak santri ini dari kecil kan sudah menentukan, *tamyiz*, hal baik dan buruk itu dari kecil sudah bisa menentukan ini baik ini buruk, terus kami olah lagi, kami arahkan lagi, bahwa baik dan buruk ini memang pembelajarannya memang satu, dari segi pembelajarannya ada, mana yang baik mana yang buruk, makanan yang baik makanan yang buruk mana, perilaku yang baik perilaku yang buruk mana, seperti itu ada semua. Jadi insyaallah mereka sudah bisa membedakan yang baik dan buruk itu sudah bisa.

Peneliti: Bagaimana cara mengembangkan santri menghargai dirinya sendiri sehingga selanjutnya dia bisa menghargai orang lain?

Ustad Arafat: Menghargai dirinya sendiri, satu, dari kebersihan terutama. Kebersihan. Yang kedua, dari waktu. Waktu dalam segi keagamaan. Jadwal keagamaan, sholat tepat waktu, itu menghargai dirinya juga. Menghargai dirinya dengan Tuhannya, terus selain itu untuk menghargai dirinya itu terutama kebersihan itu, yang kedua penampilannya juga, termasuk kebersihan tadi penampilannya, potongannya, penampilannya. Yang ketiga, jadwal waktu sholat, jadwal waktu pembelajaran, dan yang terakhir di dalam kelas bagaimana. Untuk menghargai dirinya, juga bagaimana perilaku di dalam kelas itu kadang mereka ada bullian. Kadang ada bullian. Iya memang, dari sesama teman itu kadang ada bullian, mereka bagaimana untuk menyikapinya. Seperti itu. Kadang kalau bullian itu misalnya anak-anak jalanan itu tidak menerima, saling serang. Alhamdulillah mereka di dalam kelas pun sudah apa ya, stabil, enak begitu. Untuk menghargai orang lain memang butuh pembelajaran lebih lanjut, tapi alhamdulillah mulai sekarang untuk kesopanan anak-anak itu alhamdulillah sekitar 70 atau 75 persen lah sudah alhamdulillah, jadi tetap dilatih-dilatih terus kesopanan.

Peneliti: Bagaimana mengajarkan santri untuk berempati kepada orang lain?

Ustad Arafat: Berempati, membantu orang lain itu memang santri-santri setiap ada kegiatan selalu berempati kepada orang lain, terus apapun masalah teman-temannya selalu berempati mereka, selalu ingin membantu. Karena mereka dari dulu diajarkan berkelompok, jadi mereka itu berkelompok sudah ada rasa empati ke sasama teman, jadi sesama kawan lama, kawan baru, semua ada rasa empati. Alhamdulillah kalau anak-anak rasa empati selalu dimanapun.

Peneliti: Bagaimana mengajarkan santri untuk mencintai kebaikan sehingga mereka senang untuk melakukannya?

Ustad Arafat: Bagaimana, gimana ya praktek berarti. Untuk mencintai kebaikan, kalau segi kami, kami selaku pengajar memang tidak apa ya maksudnya, selalu memberi ilmu kepada mereka bahwa kebaikan-kebaikan itu tidak condong tidak harus sopan, ada banyak kebaikan, seperti sholat juga kebaikan, puasa juga kebaikan, bangun juga kebaikan, bangun pagi jam berapa, jam berapa, itu sudah kebaikan mereka, dilatih untuk baik. Mereka tidur pagi apa tidur siang, diajarkan bangunnya jam berapa, tidur jam berapa, terus sholatnya jam berapa. Itu sudah kebaikan juga memang. Latihan. Dari latihan-latihan itu terisisip ada ilmu-ilmu seperti itu tadi, kebaikan.

Peneliti: Bagaimana mengajarkan santri untuk mengontrol dirinya sendiri sehingga tidak berbuat buruk?

Ustad Arafat: Mengontrol diri sendiri itu dari segi keagamaan, yang kedua pembelajaran, yang ketiga mengajarkan mereka untuk mengontrol dirinya sendiri itu kami motivasi terutama kami motivasi bagaimana perilaku seperti ini, didalam ngaji seperti ini, perilaku kepada yang tua harus sopan, yang muda harus menyayangi, perilakunya seperti apa. Ketika kita menghormati kepada orang tua, pahalanya apa. Ketika kita tidak sopan kepada yang lebih tua, hukumannya apa. Jadi seperti itu, lebih ke jadi semuanya di hadits itu sudah ada.

Peneliti: Bagaimana cara mengajarkan santri untuk mau menerima kebenaran dan berkeinginan untuk memperbaiki kesalahan?

Ustad Arafat: Untuk menerima kebenaran dan untuk memperbaiki kesalahan. Satu, konsultasi. Jadi komunikasi, terutama komunikasi backgroundnya mereka apa, jujurnya mereka bagaimana, misal ini pernah begini, pernah begini, disitulah

kami masuk, bahwa minuman haram, minuman khamr ini membahayakan. Dari segi agama dapat merusak hati, merusak agama, dan lain-lain, seperti itu. Tetap, awalnya komunikasi. Keluarlah nanti kejujuran mereka, dan untuk melakukan apa tadi, memperbaiki kesalahan itu setelah komunikasi baru kami ceramahi mereka, baru mereka mengerti. Seperti. Dan keluar perkataan tidak mau mengulangi lagi. Bertaubat.

Peneliti: Ada masa dimana santri mengetahui apa yang harus dilakukan, merasakan apa yang harus kita lakukan, namun masih enggan untuk melakukan tindakan baik itu. Kemudian, bagaimana mengajarkan santri untuk memiliki kompetensi atau kemampuan untuk bertindak baik?

Ustad Arafat: Ooo, satu, dorongan teman-teman. Terkadang dorongan teman-teman kadang temannya satu yang ndak mau ikut jamaah, ikut ndak mau jamaah. Seperti itu. Jadi, dorongan teman-teman perlu. Selain pengajar mengajar, dorongan teman, motivasi teman itu perlu. Jadi temannya baca yasin, kadang ikut dia ngaji yasin. Jadi terdorong tadi.

Peneliti: Bagaimana mengajarkan anak untuk memiliki kemauan berbuat baik?

Ustad Arafat: Mengajarkan anak untuk memiliki kemauan. Mengajarkan anak di semua pembelajaran sudah ada untuk kemauan mereka melakukan kebaikan itu banyak cara, satu, metode manakut-nakuti, seperti neraka surga. Metodenya menakut-nakuti, metodenya dengan jaminan surga, jaminan pahala, seperti itu. Jadi mereka ketika mau melakukan kejelekan dia berfikir ‘oh aku ini bencana yang aku dapat setelah aku meminum khamr, ketika aku seperti ini dan lain-lain, narkoba lain, seperti itu.

Peneliti: Bagaimana mengajarkan santri untuk memiliki kebiasaan baik?

Ustad Arafat: Melakukan kebiasaan satu, didalam kelas mereka harus rapi. Yang kedua sopan santun kepada sesama dan guru, jadi akhlak di dalam kelas itu ada. Jadi akhlaknya bagaimana, kalau dia itu seperti menghadap papan atau menatap ke belakang, itu termasuk baik atau buruknya. Jadi selaku pengajar memang di dalam kelas harus menata juga kebaikan disana, dan terkadang mereka juga kan

suka ngobrol sendiri, tapi kan kami selalu kami arahkan. Selalu kami arahkan fokus lagi ke pembelajaran.

Peneliti: Bagaimana ustad berperan sebagai pengasuh dalam memperlakukan santri dengan hormat dan penuh kasih sayang?

Ustad Arafat: Dengan hormat dan kasih sayang. Memang untuk pendidikan di pondok pesantren itu pendidikan itu pendidikan akhlak, memang beda dengan pendidikan di sekolah. Memang di sekolah itu pendidikannya tentang kenegaraan. Kalau di pondok itu akhlaknya pendidikannya dari kita sendiri. Jadi beda, ada kitab-kitabnya. Kalau dulu di sekolah itu ada namanya PKn, jadi memang beda, pendidikan itu sudah tertanam dari mulai 0 hari, itu sudah pendidikan akhlak itu sudah ditanamkan di pondok pesantren. Jadi saya nggak heran mereka ketika ada ustad atau yang lain ya tetap sopan. Dan yang lainnya biasanya bercanda, sulit untuk menghilangkan bercandanya mereka, karena bercandanya mereka, anak jalanan dengan lainnya itu beda. Kalau bercanda agak menyakitkan sedikit. Seperti itu. Tapi mereka, sedikit demi sedikit, untuk ustad, untuk yang lebih tua, mereka sangat menghormati sekali. Sangat menghormati sekali.

Peneliti: Bagaimana ustad berperan sebagai model atau contoh dalam beretika dan bertindak di pondok pesantren?

Ustad Arafat: Tetap, satu, kami datang ke pondok ya mengucapkan assalamualaikum, begitu, memang tidak terlihat tapi kan itu sedikit demi sedikit memberikan contoh kepada anak-anak. Terus yang kedua dalam segi berpakaian, memakai peci, memakai sarung dalam pembelajaran. Itu kadang ya untuk pembelajaran mereka juga. Kadang mereka agar kelihatan bagus rambutnya sudah di pomade, sudah ndak mau pakai kopyah kan mereka. Ya sedikit model-model kami seperti itu. Terus komunikasi kepada mereka dengan yang baik, seperti itu, karena nantinya mereka juga akan berkomunikasi kepada masyarakat. Jadi ya latihan komunikasi dengan saya. Bagaimana komunikasi santri dengan ustad itu bagaimana, kan biasanya sungkan, seperti itu, jadi kami ajar komunikasi. Saya ajar komunikasi.

Peneliti: Bagaimana ustad berperan sebagai mentor dalam memberikan instruksi dan bimbingan kepada siswa?

Ustad Arafat: Memberikan peran mentor dan instruksi, perannya ya, kalau memang peran kami kebanyakan di dalam kelas. Peran-peran di dalam kelas. Banyak perannya di dalam kelas. Perannya itu kan ya untuk membimbing itu ya membimbing dalam apa ya, untuk membimbing kami itu memang agak sulit ya. Bimbingannya kami itu sesuai dengan pelajaran yang ada di pondok. Sesuai yang diajarkan itu sudah bimbingan semua. Jadi selain tadi kan panjengan dengar saya kan kalau pembelajaran, mereka itu kan mengeluarkan keinginannya, mengeluarkan contoh-contohnya, mengeluarkan pengalamannya mereka, pertanyaannya juga aneh-aneh. Nah ketika kita jawab halal haram dan iya dan tidak, itu nanti buat motivasi merekanya juga, makanya harus hati-hati. Makanya jangan langsung oh ini halal, mereka langsung ke jalan, seperti itu. Nah makanya kami menganalisa ini kalau seperti ini harus bagaimana, makanya kami susun sedikit demi sedikit, mereka paham ‘jadi oh ini’. Seperti itu. Jadi nggak langsung ceplas ceplos gitu. Bahaya mereka, nanti langsung turun. ‘kenapa kok kamu gini?’, ‘katanya pak ustad gini boleh’. Nah gitu, seperti itu. Jadi dari pembelajaran di kelas itu sulit memang mereka. Rawan juga untuk mereka. Seperti itu.

Peneliti: Bagaimana ustad membentuk hubungan antar siswa?

Ustad Arafat: Hubungan antar siswa, satu, biasanya komunikasi. Yang kedua apa, kekompakan dalam mengajar itu satu kadang kami arahkan bacaan-bacaan asmaul husna, supaya mereka kompak juga, komunikasi. Seperti itu. Komunikasi bukan komunikasi yang, komunikasi dalam bacaan-bacaan nah seperti itu juga komunikasi. Terus sharing juga di dalam kelas, sesi tanya jawab.

Peneliti: Bagaimana ustad mempraktikkan disiplin kepada siswa untuk sukarela dalam mentaati peraturan?

Ustad Arafat: Untuk sukarela mentaati kedisiplinan di dalam pondok, khususnya dalam pembelajaran, satu, didalam ruangan harus rapi. Terus yang kedua harus menghadap ke papan, menghadap ke ustad, tidak mengobrol sendiri, terus selain diluar pembelajaran juga menjawab salamnya ustad, terus salim sama ustad termasuk juga, terus diluar pembelajaran itu pun bertutur kata baik kepada ustad dan tanya yang baik kepada ustad.

Peneliti: Bagaimana ustad melibatkan santri untuk berpartisipasi dalam menciptakan suasana di kelas?

Ustad Arafat: Untuk ke santrinya biar nyaman di dalam kelas, biasanya saya kasih sesi pertanyaan. Sesi pertanyaan, terus sesi apalagi, pengalaman. Pengalamannya mereka apa saja, pernah apa saja, seperti itu. Nah terus dari situ kami jelaskan sesuai pembelajaran hari itu. Seperti itu.

Peneliti: Bagaimana ustad menyisipkan nilai-nilai karakter dalam setiap pembelajaran?

Ustad Arafat: Bagaimana untuk menyisipkan, memang semuanya sudah di kitab itu memang bedanya dengan umum itu, kitab pendidikan agama itu memang sudah satu paket. Sudah akhlak, benar-benar akhlak semua. Sudah akhlak. Jadi kan itu kitabnya *wasiatul mustafa*, jadi *wasiatul mustafa* itu adalah hadits Nabi kepada Sayyidina Ali untuk membahas akhlak, seperti itu, halal, haram, seperti orang yang tidak sholat, seperti menghormati orang tua dan anak-anak, terus doa, adoa ini, biar supaya dia ini, agar seperti ini, seperti ini, masalah hutang, masalah apa, zina, jadi mereka itu terus gotong royong juga ada, jadi dalam pembelajaran sudah satu paket. Namanya itu *Wasiatul mustafa*, jadi wasiat-wasiat dari Nabi Muhammad.

Peneliti: Bagaimana ustad mengajarkan siswa untuk bekerja sama satu sama lain dalam pembelajaran dan kegiatan?

Ustad Arafat: Supaya mereka bekerja sama, satu, metodenya menulis. Harus bekerja sama. Jadi yang lainnya menulis, yang lainnya juga menulis. Yang kedua menggarap soal, menggarap soal-soal, pertanyaan mereka menjawabnya. Itu termasuk kerja sama juga. Jadi model-model itu. Satu-satu, berkelompok juga ada dalam pembelajaran juga ada.

Peneliti: Bagaimana ustad mendorong santri untuk memiliki kesadaran nurani untuk selalu berbuat atau melakukan yang terbaik?

Ustad Arafat: Iya memang harus, dari nulis, mencatat itu harus bagus. Yang kedua, kan nanti kan setelah ngaji itu, pembelajaran, selalu kami nilai. Kami hargai dengan nilai mereka. Jadi nulis itu selalu saya kasih seratus, agar mereka termotivasi dan terus yang kedua hafalannya, yang ketiga istilahnya apa tadi, di

dalam kelas ya itu tadi satu menulis, yang kedua membaca, untuk membaca alhamdulillah mereka mau semua, dulu nggak ada yang mau. Alhamdulillah, terus dulu jelek semua nulisnya, nggak bisa, sekarang alhamdulillah sudah bisa lurus baris, ada garisnya kan, kalau buku kan ada garisnya. Alhamdulillah sudah tertata, alhamdulillah mereka. Terus yang ketiga masalah sesi pertanyaan mereka sopan, jadi mengangkat tangan juga termasuk kesopanan di dalam kelas, jadi nggak langsung tanya, angkat tangan dulu, seperti itu. Terus kecuali pak ustadnya menanyakan pertanyaan apa menimbal ‘apakah ada pertanyaan?’ nah seperti itu, atau menulis juga seperti itu.

Peneliti: Bagaimana ustad mendorong santri untuk merefleksikan karakter baik?

Ustad Arafat: Iya membaca, bertanya, kadang praktek juga ada. Jadi mereka itu didalam kelas itu sudah satu kelompok. Jadi disitu karakter baik mereka itu sudah merefleksikannya itu sudah memang baik. Memang mereka selalu saya ajarkan bagaimana mereka itu mentaati peraturan yang ada di kelas itu bagaimana. Mentaati peraturan itu termasuk merefleksikan juga. Jadi tanpa mereka sadari sudah mempraktikkan langsung.

Peneliti: Bagaimana ustad mengajarkan santri dalam menyelesaikan konflik atau permasalahan?

Ustad Arafat: Biasanya dengan satu, ya melerai lah konflik, miskomunikasi mereka, diskomunikasi kesalahfahaman antar teman itu kami melerainya. Yang kedua kami motivasi, kami takuti untuk bagaimana dosanya menggunjing, dosanya membully, dosanya apa itu ada, jadi kami kasih motivasi, seperti itu.

Peneliti: Bagaimana pondok pesantren mengajarkan rasa peduli kepada orang lain di lingkungan sekolah dan masyarakat sekitar?

Ustad Arafat: Rasa peduli mereka alhamdulillah untuk rasa peduli mereka sangat tinggi. Kerja bakti, baksos, bakti sosial di masyarakat, membantu masyarakat alhamdulillah mereka antusias. Jadi diluar pembelajaran, dimanapun, diluar pondok antusias mereka selalu. Ketika ada yang membutuhkan selalu mereka bantu.

Peneliti: Bagaimana pondok pesantren membangun budaya moral yang positif?

Ustad Arafat: Budaya moral yang positif alhamdulillah sudah, di pondok memang pembelajarannya moral semua, akhlak semua. Terus seandainya kalau semisal satu dua mereka itu masih tahap transisi, biasanya masih baru. Mereka masih kecil masih baru, nah itu masa-masa transisi memang mereka tidak harus langsung jadi mereka harus dikasih tau dulu melalui pembelajaran itu.

Peneliti: Bagaimana pondok pesantren bekerja sama dengan orang tua, komunitas, masyarakat dan pemerintah dalam pembinaan akhlak anak jalanan?

Ustad Arafat: Ada dalam pembinaan itu dalam kerjasama dengan diluar kami. Dari orang tua itu penguatan. Jadi dinas sosial itu ada penguatan, penguatan anak dan keluarga itu ada, memang tujuan kami kan kalau pondok biasa itu itungan 10 tahun, 11 tahun, kalau untuk pondok anak jalanan, itu kembali lagi ke orang tua. Aslinya keluar dari rumah, nggak pulang, nah tujuan kami itu mendekatkan kembali, kembalikan lagi ke orang tua. Yang kedua, dari dinas-dinas alhamdulillah ada pelatihan, ada workshop, ada outbond, dari dinas sosial ya. Dari TNI pembinaan juga, motivasi juga, sharing-sharing. Selain itu dari kementerian agama juga ada. Jadi alhamdulillah semuanya mendukung.

Peneliti: Bagaimana karakter santri anak jalanan saat masuk pesantren ini?

Ustad Arafat: Untuk masuk pondok pesantren ini memang karakter jalanan masih terbawa. Masih transisi. Ada waktu transisi. Jadi di kami itu ada waktu transisi. Kalau waktu transisi di kami itu satu minggu paling cepat satu minggu, dan transisinya pun kami ajarkan untuk kebersihan terutama, karena anak jalanan nggak pernah mandi. Terus sabun itu nggak dipakai mandi. Dipakai main. Terus odol dipakai main juga semir, iya memang, seperti mendirikan rambut supaya berdiri kan kering itu odol. Seperti itu. Terutama itu dari kebersihan, terus kamar tidur. Tidurnya juga waduh kalau anak jalanan tidurnya juga dari pagi sampai malam, malamnya melekan, jadi ada masa transisi disitu itu ngapain aja ya itu, terutama kebersihan.

Peneliti: Bagaimana perubahan perilaku santri setelah dilakukan pembinaan akhlak?

Ustad Arafat: Alhamdulillah untuk sejauh ini perubahan santri, alhamdulillah ya, 180 lah kebalik dari mereka. Dari teman-temannya pun sudah baru, temannya, terus yang kedua dari kerajinan mereka merawat diri juga sudah, kedisiplinan sudah, jadwal ngaji sudah bagus semua, untuk ngamen-ngamen juga udah mereka nggak.

Peneliti: Apakah santri anak jalanan taat dalam mengamalkan ajaran Islam?

Ustad Arafat: Untuk sholat mereka nggak pernah disuruh. Adzan mereka sudah berwudhu. Jadi adzan itu mereka sudah persiapan wudhu, ada yang mandi-mandi, berjamaah, terus ngaji yasin, ngaji yasin kompak bareng-bareng setelah jamaah. Mengamalkan Islam taat. Terus masalah pendidikan juga alhamdulillah sudah punya kesadaran. ‘Masuk pak ustad?’ gitu mereka persiapan, meskipun waktunya mungkin lama, prepare dulu mau ngaji kan istilahnya prepare dulu. Tapi mereka tau kalau waktunya ngaji, ngaji. Jadi sudah mengamalkan. Selain sholat, puasa juga mengamalkan. Puasa wajibnya. Kalau sunnah biasanya diri sendiri, tidak mewajibkan, jadi terserah mereka mau puasa atau tidak.

Peneliti: Apakah santri anak jalanan patuh terhadap tata tertib yang berlaku di lingkungan ponpes dan masyarakat sekitar?

Ustad Arafat: Alhamdulillah sudah bagus.

Peneliti: Apakah santri anak jalanan memiliki rasa toleran terhadap sesama teman?

Ustad Arafat: Ada cres nya biasanya. Iya memang ada cresnya, tapi untuk toleransi lebih besar. Jadi toleransinya lebih besar. Toleransinya, kasih sayang mereka ke sesama itu lebih besar. Jiwa menolong itu, jadi memang pembelajaran di jalanan ketika temennya tidak punya uang, mereka diajak makan, dikasih roti, jadi toleransi itu sudah tertanam di jalanan. Yang membedakan jalanan terus mereka anu satu, keberanian. Jiwa beraninya itu. Mabuk berani, nggak takut ancaman. Tapi mereka dari toleransinya, toleransi mereka, menghargai teman, itu sudah tertanam bagus memang.

Peneliti: Apakah santri anak jalanan dapat memanfaatkan lingkungan secara bertanggung jawab?

Ustad Arafat: Alhamdulillah untuk menyapu, menjaga kebersihan, alhamdulillah mereka sudah bertanggung jawab. Ketika ada jadwal istighasah mereka sapu halamannya, terus ketika ada sekolah paket mereka tata bangkunya. Jadi ya untuk lingkungan mereka peka. Untuk sampah-sampah ada. Kami siapkan sampah, mereka buang sendiri disana.

Peneliti: Apakah santri anak jalanan dapat menerapkan nilai-nilai kebersamaan dengan sesama teman?

Ustad Arafat: Ada. Mereka selalu makan bareng sesama teman, terus istilahnya iya itu mereka kompak itu bareng. Jadi kalau mereka itu kompak itu makan bareng-bareng, jadi waktunya makan, makan mereka. Terus kompak ya sesama teman, kompaknya selain maem, terus jadwal mandinya kompak mereka. Kadang kalau satu mandi, mandi mereka. Ngajinya kompak, sholatnya jamaah, ngajinya yasinnya jamaah juga, terus dalam sehari-hari selain diluar ngaji, selain diluar sholat, mereka selalu berkumpul.

Peneliti: Apakah santri anak jalanan memiliki rasa tanggung jawab ketika diberikan tugas dan memiliki motivasi untuk terus berkarya?

Ustad Arafat: Untuk memberikan tugas biar bertanggung jawab santri itu kan biasanya ketika 70% ada sebagian, terutama yang masih muda. Yang masih muda biasanya loss control. Loss control semanya sendiri. Jadi, tidak semuanya bertanggung jawab. Tapi kalau yang besar sudah bertanggung jawab sendiri-sendiri. Mana kitabnya, mana bukunya, mana tempat sabunnya, odolnya, sudah mereka sudah bertanggung jawab lah.

Peneliti: Apakah santri anak jalanan dapat berkomunikasi dan berinteraksi secara efektif dan santun?

Ustad Arafat: Hampir setiap hari efektif mereka komunikasi efektif setiap hari, santun, alhamdulillah. Mungkin kalau untuk sesama teman itu biasanya gaya-gaya bicaranya gaya-gaya bicara teman, beda, tapi kalau ada ustad disampingnya mereka ketika ngobrol sopan. Seperti itu. Jadi sudah tau mereka.

Peneliti: Apakah santri anak jalanan dapat memahami hak dan kewajiban diri dan orang lain dalam bergaul dan menghargai adanya perbedaan pendapat?

Ustad Arafat: Perbedaan pendapat, mereka itu dalam berkomunikasi itu selalu menantang, selalu ingin menang. Komunikasi, terus setiap untuk menghargai pendapat ini alhamdulillah ada, dan untuk mereka apa istilahnya ya mengalami sendiri, kadang mengalami sendiri, mereka selalu ingin mendebat dulu. Jadi ada pengalaman yang mereka lakukan, dengan sesi komunikasi ini itu kadang mereka sudah tau semua, ketika saya cerita di jalan. Mereka sudah tau semua. Akhirnya disitulah sesi debat, sesi tanya jawab seperti itu tadi itu. Untuk temannya mereka alhamdulillah saling menghargai, kalau temannya menyuruh ini, mereka diam, nggak membantah gitu, tidak. Mereka Cuma berdebat saja, berdebat setelah itu yasudah. Nggak ada lanjutan. Nggak ada.

Peneliti: Apa saja faktor pendukung dan penghambat pembinaan karakter anak jalanan di pondok pesantren?

Ustad Arafat: Proses internal dari dalam, pembelajaran, dari pengasuh, ustad itu pembelajaran, pengasuh motivasi kadang, yang ketiga dari dalam spiritual. Pendukung faktornya dari dalam faktor intern satu, terus pengasuh pondok motivasi, yang kedua dari pengajar pembelajaran, yang ketiga dari spiritual, izin, dan lain-lain. Dan faktor eksternalnya, itu dari dinas sosial, kementerian agama, BABINSA, TNI selalu memotivasi mereka. Faktor penghambat pembinaannya itu satu, yang tidak bisa itu terkadang waktu. Waktu mereka. Jadi, semisal menghambat ketika mereka waktunya tidur, terus ada pembelajaran. Nah itu tidak bisa menyesuaikan. Jadi penghambatnya ya satu Cuma waktu, waktunya mereka harus menyesuaikan dengan mereka. Biasanya mereka itu kan malem kalau di pondok itu, kalau aturan tidur itu kan ada, di pondok itu aturan tidur ada. Melekan biasanya. Melekan sampai malam. Nah ketika kita masuk pembelajaran, di waktu pagi, mereka masih belum sadar. Makanya waktunya sore. Sekolah pakatnya pun malam. Karena mereka meleknnya malam. Seperti itu. Jadi bisa menyesuaikan seperti itu. Faktor penghambatnya memang waktu.

Peneliti: Bagaimana faktor hubungan baik dengan orangtua?

Ustad Arafat: Untuk orangtua alhamdulillah kami baik, metodenya kami binaan. Jadi namanya ada penguatan keluarga. Jadi mengundang keluarga ke pondok, mempertemukan anak, yang lama nggak pernah ketemu, terkadang kan seperti itu. Komunikasi anak dan orangtua, kami yang mediasinya, yang menengahi kami. Jadi ketika orangtua sadar dan anak ini sadar, disitulah ikatan kekeluargaan. Seperti itu.

Peneliti: Bagaimana faktor hubungan dengan komunitas dan pemerintah?

Ustad Arafat: Faktor pendukung, iya pendukung yang eksternal, yang diluar itu.

Peneliti: Bagaimana faktor dana?

Ustad Arafat: Kalau untuk dananya itu dari pengasuh. Memang prosedurnya memang dari pengasuh. Memang donatur-donatur itu pengasuh yang berwenang. Nah memang faktor penghambatnya dari dana juga ada. Kadang mereka kalau donatur itu, mereka itu misal kita mengajukan proposal ya itu dibaca dulu, proposalnya sudah anak jalanan, bukan anak-anak yatim lho. Jadi mindset donatur sudah jelek juga. Bukan anak yatim, dicoret, dibuang kan, sulitnya seperti itu, donatur-donatur itu sulit. Kalau anak yatim, kalau yayasan anak yatim itu banyak, berdatangan, karena jaminannya mengasih ke anak yatim. Tapi kalau anak jalanan, mereka donatur mikir anak jalanan mabuk, gini, takutnya nggak berkah, seperti itu. Jadi penghambat dana juga. Memang dari kami mandiri.

Peneliti: Bagaimana faktor suasana lingkungan pondok pesantren yang nyaman?

Ustad Arafat: Alhamdulillah untuk lingkungan di pondok sudah nyaman. Alhamdulillah mereka juga kan satu, tidak muluk-muluk istilahnya kepengen kemana-kemana, alhamdulillah sudah nyaman di pondok, sudah kerasan di pondok, sudah apa ya makan teratur, dan untuk psikologisnya alhamdulillah mereka senang.

Peneliti: Bagaimana faktor koordinasi pengasuh dan ustadz/ustadzah?

Ustad Arafat: Alhamdulillah sudah baik. Setiap hari komunikasi sudah.

Peneliti: Bagaimana faktor fasilitas dan infrastuktur?

Ustad Arafat: Infrastuktur. Kalau infra itu kan memang kalau dikatakan kurang, ya kurang sekali. Kurang sekali. Kerena mereka satu, tidak ada lapangan,

sekolahnya agak beda, untuk kamarnya pun masih dibawah, yang keempat itu dari lapangan. Kepengennya sih ada lapangan, ada aula dipakai serbaguna, untuk apa untuk pelatihan. Seperti itu. Tapi untuk saat ini alhamdulillah sudah apa ya masih cukup, tapi tetap kalau *anu* ya tetap ditampung.

Peneliti: Bagaimana faktor ketersediaan buku-buku agama?

Ustad Arafat: Nah kami untuk ketersediaan buku bacaan itu masih mencari relasi. Karena sulit untuk donatur memberikan buku-buku itu, kesulitan dari kami itu untuk relasinya dari mana. Buku-buku sisa yang nggak dipakai, seperti itu. Kami masih belum tau alurnya bagaimana, kamana pun nggak tau, apakah zakat ini mau menyalurkan buku, kan zakat itu kan di pandangan kami cuma uang, rumah zakat, yang seperti itu kan, beras. Kalau buku kan nggak tau. Mungkin pemahaman disitu mungkin kurang, soalnya kan arahnya kemana. Ke kampus, juga bingung. Ke kampus bukunya anak-anak S1 semua. Kan bukan cerita. Ke sekolah, sekolah juga masih membutuhkan buku-buku. Ke perpustakaan, juga nunggu yang nggak kepakai dulu. Karena kan sudah dikirim kemana gitu. Jadi kami sulit dari, memang kami akui memang masih belum punya pandangan, belum tau alurnya kemana saja. Tapi kalau untuk persyaratan semisal membuat proposal sanggup, tapi alurnya. Alurnya kemana, kemana nggak tau. He'eh seperti itu ya.

Peneliti: Bagaimana faktor penerimaan kondisi fisik dan psikis anak jalanan?

Ustad Arafat: Alhamdulillah sudah baik. Dari warga pun alhamdulillah mereka kan sopan. Alhamdulillah, terus semuanya alhamdulillah sudah.

Peneliti: Bagaimana faktor penerimaan jumlah santri untuk melaksanakan pembinaan akhlak?

Ustad Arafat: Faktor-faktornya itu, kenapa kok kami istilahnya seperti itu, satu, pendanaan kami masih mandiri. Pendanaan mandiri. Coba bayangkan begitu, semisal kalau ada 60, plek perhari berapa, kali berapa tahun. Donatur pun nggak ada. Mandiri sudah. Habis itu karena modelnya disini itu ada binaan luar, ada binaan luar, jadi anak-anak jalanan itu ada binaan luar ada binaan dalam. Jadi kalau menampung semua, itu donatur sudah tidak ada, ya mandiri. Gitu, seperti itu.

Peneliti: Bagaimana faktor kemauan yang keras untuk berubah memiliki akhlak baik?

Ustad Arafat: Oh itu kalau rata-rata untuk mereka selalu welcome, terbuka, mereka itu terbuka, tidak menghambat yang lain, tidak menerima itu nggak, selalu menerima mereka. Selalu kami kasih pendidikan, selalu menerima.

Peneliti: Bagaimana faktor keaktifan santri mengikuti kegiatan?

Ustad Arafat: Keaktifan mengikuti kegiatan alhamdulillah aktif. Faktor pendukung juga.

Peneliti: Apakah santri bersemangat mengikuti kegiatan?

Ustad Arafat: Antusiasnya mereka alhamdulillah. Mereka terjadwal, terus alhamdulillah antusiasnya.

Peneliti: Solusi apa yang ditawarkan pengajar untuk menghadapi hambatan dalam pembinaan karakter anak jalanan di ponpes?

Ustad Arafat: Hambatan mereka itu dari karakter. Pertama dari karakter. Terus kami, terutama saya sendiri mencari solusi sempat dengan metode kalau di kampus itu kan metode apa aslinya metode hafalannya terutama, itu mereka sedikit kurang. Dari segi menghafal itu mereka itu mungkin masih pengaruh dari dirinya. Kami coba metodenya bagaimana, supaya anak-anak ini supaya masuk, dengan metode akhlak. Akhlak ini kitabnya apa. Kitabnya apa. Nah selain akhlak kan disitu ada motivasi. Akhirnya kami menemukan kitab yang memang benar-benar cocok untuk mereka, dan benar-benar sesuai dengan kehidupan mereka dulu. Seperti minum-minuman, haditsnya minum-minuman itu apa, makan barang haram seperti apa, disitulah kami takut-takuti mereka, iming-imingi mereka pahalanya seperti ini kalau makan barang halal, barang haram ini, ya mereka lambat laun takut mereka. Seperti itu. Jadi memang sulit untuk menganalisa mereka itu karakternya bagaimana memang sulit. Untuk diceritain masalah bab haji, wah mereka pasti belum haji, tetapi untuk mereka termotivasi masalah akhlak, mereka antusias sekali. ‘Pak saya pernah mabuk, gini, gini, gimana hukumnya? Pak saya pernah nyolong kucing, *yaapa* hukumnya?’ Dari segi anu disisipi pahalanya, apa iming-imingnya, apanya istilahnya itu dampaknya dari

mencuri itu apa surga apa neraka. Neraka semisal, gimana neraka itu, diceritain aja sudah takut mereka. Seperti itu.



INTERVIEW TRANSCRIPT

Informan : Ustadzah Fela

Jabatan : Pengajar Pondok Pesantren Salafiyah Sabilul Hikmah

Hari/Tanggal : Sabtu, 22 Desember 2018

Peneliti: Sudah berapa lama ustadzah mengajar di ponpes?

Ustadzah Fela: Masih beberapa minggu mbak. Masih baru. perkiraan 3 minggu.

Peneliti: Ustadzah mengajar pelajaran apa?

Ustadzah Fela: Al-Qur'an sama bahasa Arab.

Peneliti: Bagaimana latar belakang santri anak jalanan disini?

Ustadzah Fela: Nggak tau kalau itu mbak. Tapi kalau semua santrinya anak jalanan tau iya.

Peneliti: Bagaimana urgensi pembinaan akhlak anak jalanan?

Ustadzah Fela: Karena itu mbak, nggak semua akhlaknya anak jalanan itu kan akhlaknya jelek itu enggak. Jadi itu ada yang baik, terus ada yang sopan, ada yang bandel, makanya harus cepet-cepet dibina. Soale itu kalau anak jalanan itu nggak mandang itu sudah tua itu masih muda, nggak mandang. Jadi lek anak jalanan iku kalau misalkan nggarai ya uwes. Langsung di urus. Nggak mandang itu tua, nggak.

Peneliti: Dalam pembinaan akhlak, karakter apa saja yang berusaha dikembangkan di pondok pesantren?

Ustadzah Fela: Mungkin sabar. Terus hubungan dengan tuhan, orang lain dan lingkungan itu juga dikembangkan iya.

Peneliti: Dalam membentuk akhlak yang baik, diketahui komponennya adalah memahami apa itu karakter baik, kemudian merasakan bagaimana karakter baik, dan akhirnya anak-anak dapat melakukan perbuatan baik. Bagaimana hal itu dilaksanakan disini?

Ustadzah Fela: Eee nggak langsung materi mbak, langsung tindakan. Langsung, misale nggak boleh teriak. Nggak, misale dalam sholat. Kalau nggak sholat itu dosa, nggak. Jadi nggak langsung materi. Langsung tindakan. Jadi materi sama

tindakan itu bareng. Iya kalau biasanya kan materi dulu baru tindakannya, nggak itu, jadi materi sama tindakan itu gabung.

Peneliti: Berkaitan dengan mengetahui karakter baik, bagaimana mengajarkan santri untuk membedakan suatu perilaku adalah baik atau buruk?

Ustadzah Fela: Sudah terlihat dari cara bicaranya itu sudah terlihat, kalau anak ini baik, sama anak enggak, itu terlihat. Lho beda mbak, kalau nuturi ke yang baik sama yang nggak baik itu beda. Jadi kaya dipisah gitu lho mbak. Jadi yang baik gini, cara mengatasinya yang buruk cara mengatasinya kan beda, kalau yang buruk sama mukul, kalau yang baik enggak. Jadi satu kali dikandani itu langsung manut.

Peneliti: Bagaimana mengajarkan santri cara menerapkan perbuatan baik ketika menghadapi situasi yang kurang benar?

Ustadzah Fela: Ya gitu dituturi dulu mbak, dituturi, kaya dibilangi. Lihat kondisinya pas itu lo, yaapa ya mbak, dadi meskipun ga onok contone koyo berkelahi, ngono wes diomongi.

Peneliti: Bagaimana cara membantu santri memahami orang lain sehingga santri dapat memperlakukan orang lain dengan baik?

Ustadzah Fela: Sebenarnya kalau ini nggak ke aku mbak, ke ustad Arafat.

Peneliti: Bagaimana cara memahamkan santri bahwa mereka harus berakhlak baik?

Ustadzah Fela: Iya kalau saya cara mahamno ya mbak ya, ya langsung di teges. Ditindakno gitu lo mbak. Langsung di tindak.

Peneliti: Bagaimana cara mengajarkan santri mengambil keputusan untuk melakukan tindakan ketika dihadapkan pada suatu kejadian?

Ustadzah Fela: Ya dibilangin mbak, diberi penjelasan lek mencuri itu dosa, gitu.

Peneliti: Bagaimana cara mengajarkan santri untuk sadar terhadap kekuatan dan kelemahan karakter mereka serta bagaimana cara mereka memperbaiki kelemahan karakter mereka?

Ustadzah Fela: Harus sering dipraktikkan kalau gitu mbak, kan misalnya kekurangannya ini, ya misale kekurangane iku ngrasani, sering ngrasani uwong paham kan mbak, nah itu berarti diusahakan nggak. Di praktikkan ngono lo mbak.

Peneliti: Setelah santri mengetahui apa yang benar dan salah, bagaimana cara membuat santri selalu melakukan apa yang benar dan merasa bersalah jika tidak melakukannya?

Ustadzah Fela: Dipukul. Langsung dipukul. Karena lek sik dibilangi satu kali itu percuma, percuma kalau dibilangi. Nggak mempan. Langsung pakai tindakan. Kalau aku itu ngajarnya itu langsung pakai tindakan. Soalnya banyak ngelawane kan. Dadi lek ga dikei efek jera iku nggak, nggak bakalan berubah. Pokoknya nggak di kepala, pokoknya ya di tangan, lebih seringnya di jiwir sih sebenere.

Peneliti: Bagaimana cara mengembangkan santri menghargai dirinya sendiri sehingga selanjutnya dia bisa menghargai orang lain?

Ustadzah Fela: Iya memakai pakaian rapi, tapi biasane nggak dilakoni mbak, makane iku nggak mik diomongi tok, gak mik disuruh anu nggak, tapi biasane saya itu sampai nunggu ganti baju. Jadi harus pakai baju sopan.

Peneliti: Bagaimana mengajarkan santri untuk berempati kepada orang lain?

Ustadzah Fela: Gimana ya, itu kan dari dianya sendiri mbak. Dari mereka sendiri.

Peneliti: Bagaimana mengajarkan santri untuk mencintai kebaikan sehingga mereka senang untuk melakukannya?

Ustadzah Fela: Saya mengajarnya dengan cerita. Kalau masalah itu cerita. Kaya di iming-imingi gitu lho mbak. Biasane kalau misalkan sholat, ndek surga itu ngene ngene ngene, dadi mereka bakalan membayangkan akhire iku kepingin, timbul rasa, keinginan.

Peneliti: Bagaimana mengajarkan santri untuk mengontrol dirinya sendiri sehingga tidak berbuat buruk?

Ustadzah Fela: Ya iling dosa aja. Sering saya kasih kaya gitu. Penjelasan tentang pahala dan dosa itu sering saya. Sering saya ceritain itu biar ada kesadaran gitu lho mbak.

Peneliti: Bagaimana cara mengajarkan santri untuk mau menerima kebenaran dan berkeinginan untuk memperbaiki kesalahan?

Ustadzah Fela: Ya itu tadi mbak, dengan saya bicara tentang neraka dan surga, kaya gitu tentang pahala dan dosa, siksa, mereka itu semuanya sadar mbak, dadi akhire iku mereka mikir dewe mbak, iku mikir dewe nanti. Saya pernah melihat itu berantem, itu berantem, dia misah. “gak krungu a jarene ustadzah Fela ga oleh ngene? Iku ku gak oleh” dia itu mraktekinnya gitu.

Peneliti: Ada masa dimana santri mengetahui apa yang harus dilakukan, merasakan apa yang harus kita lakukan, namun masih enggan untuk melakukan tindakan baik itu. Kemudian, bagaimana mengajarkan santri untuk memiliki kompetensi atau kemampuan untuk bertindak baik?

Ustadzah Fela: Cek mau gitu a, saya biasane lapor ke yang ditakuti mereka. Yang ditakuti mereka kan abah. Biasanya saya telepon abah, pura-pura tapi. Mengancam.

Peneliti: Bagaimana mengajarkan anak untuk memiliki kemauan berbuat baik?

Ustadzah Fela: Awalnya itukan lek disuruh nggak mau mbak, langsung diajak nggak kiro mau. Dikei opo seh aku lek nganu iku, gitu lho. He’eh dikasih imbalan dulu. Kalau baru dikasih imbahan, janji selamanya koyo ngene, janji, tapi aku dikei rokok. Nah kalau gitu saya kasih rokok selamanya akan kaya gitu. Ya nggak tau selamanya, pokoknya kalau didepan saya, kayak gitu lagi itu nggak pernah. He’eh iya.

Peneliti: Bagaimana mengajarkan santri untuk memiliki kebiasaan baik?

Ustadzah Fela: Anak jalanan biasane cara bicaranya nggak karuan. Awalnya bicaranya kan kaya ke temen podo temen, dadine aku itu marah dulu mbak. Marah dulu, kita itu beda lek ndek kelas kita beda. Lek ndek luar kita temen. Tapi ketika di kelas kita beda. Penjelasan itu sambil marah, kalau kita itu beda. Kan nggak. Awake dewe iku bedo ndek kene.

Peneliti: Bagaimana ustadzah berperan sebagai pengasuh dalam memperlakukan santri dengan hormat dan penuh kasih sayang?

Ustadzah Fela: Biasanya kalau suruh hafalan, saya selalu kasih hadiah. Dadi, kan mereka kalau langsung disuruh hafalan kan gak kiro mau mbak, soalnya kan selain HP, terus sing menghambat hafalane iku lho mbak, jadi ben semangat hafalane, saya itu sering kasih hadiah, supaya semangat belajare. Gitu. Kebiasaan baik yang lain ya harus sopan dan pokoke tentang bicarane iku mbak.

Peneliti: Bagaimana ustadzah berperan sebagai model atau contoh dalam beretika dan bertindak di sekolah?

Ustadzah Fela: Ya sering mbak, eee aku nggak pernah pakai celana. Contone kan biasane ada yang panjang terus celana, aku bilang kalau “kita itu harus menghormati ilmu. Dengan cara berpakaian rapi”. Jadi nggak dipadakno antara dolen, metu, ambek ngaji, iku bedo. Baju sing sekirane iku gak resmi, iku nggak boleh dipakek ngaji. Contone kaos nggak boleh. Aku begitu. Nggak pernah salim kalau ustadzah, soalnya cewek, iya. Tapi ya salam kalau ketemu.

Peneliti: Bagaimana ustadzah berperan sebagai mentor dalam memberikan instruksi dan bimbingan kepada siswa?

Ustadzah Fela: Ya pengertian. Pengetian-pengertian.

Peneliti: Bagaimana ustadzah membentuk hubungan antar siswa?

Ustadzah Fela: Biasane iku nggak mau kan mbak, jadi mengancam. Saya ancam. Berhasil kalau mengancam, semuanya kalau mengancam berhasil mbak.

Peneliti: Bagaimana ustadzah mempraktikkan disiplin kepada siswa untuk sukarela dalam mentaati peraturan?

Ustadzah Fela: Saya itu lewat komunikasi mungkin. Jadi biar nggak telat, biar semuanya langsung siap, biasanya saya chat dulu. “aku katene budal. Saya mau berangkat. Kudu siap-siap” gitu.

Peneliti: Bagaimana ustadzah melibatkan santri untuk berpartisipasi dalam menciptakan suasana di kelas?

Ustadzah Fela: Iya nyanyi-nyari mereka, ya apa ya. Setelah menulis gitu nyanyi-nyayi. Jadi bahasa Arab e itu dibuat nyanyi-nyanyi. Tadi pasti dengar kan. Kalau biasanya dia nggak ngerti, saya biasanya ke dia, ke anaknya gitu, terus saya ngajari, kaya pribadi gitu lo, langsung ke anak ini.

Peneliti: Bagaimana ustadzah menyisipkan nilai-nilai karakter dalam setiap pembelajaran?

Ustadzah Fela: Saya itu biasanya nonton video, jadi motivasinya itu langsung ke video. Biasanya videonya itu tentang ayah, kaya tentang ayah, tentang ibu, tentang motivasi biar mereka itu anu gitu sih.

Peneliti: Bagaimana ustadzah mengajarkan siswa untuk bekerja sama satu sama lain dalam pembelajaran dan kegiatan?

Ustadzah Fela: nggak akan mau mbak kalau saya sendiri yang mengatasi. Jadi sering mengancam. Kalau nggak gitu biasanya ngasih imbalan, ngasih kaya itu lho, coklat, jadi dia itu mau.

Peneliti: Bagaimana ustadzah mendorong santri untuk memiliki kesadaran nurani untuk selalu berbuat atau melakukan yang terbaik?

Ustadzah Fela: Dikasih efek jera.

Peneliti: Bagaimana ustadzah mendorong santri untuk merefleksikan karakter baik?

Ustadzah Fela: Ya saya ajak diskusi. Tapi mereka itu sering kaya bertanya, “mbak lek misale nganu iki gimana, mbak lek misale nganu iki gimana seh” komunikasi gitu lo mbak, bertanya, terbuka.

Peneliti: Bagaimana ustadzah mengajarkan santri dalam menyelesaikan konflik atau permasalahan?

Ustadzah Fela: Ya didudukkan. Terus habis didudukkan, nanti dikasih kayak apa ya mbak, kasih pengertian gitu lo mbak. Pengertian. Setelah dikasih pengertian, mungkin mereka iku koyok, mungkin dengan kayak masalah keluarga, atau masalah dipondok, misale HP ne habis dirampas sama abah, itu saya kasih cerita dulu. Pengalaman saya dulu, baru mereka nanti itu “oh iya mbak, pancen aku sing salah”. Berarti kan gitu.

Peneliti: Bagaimana pondok pesantren mengajarkan rasa peduli kepada orang lain di lingkungan sekolah dan masyarakat sekitar?

Ustadzah Fela: Iya cerita saya nggak dibayar mengajar disini, iya cerita-cerita seperti itu.

Peneliti: Bagaimana pondok pesantren membangun budaya moral yang positif?

Ustadzah Fela: Iya sudah membangun cuma merekane ada yang ngerjakan kebajikannya, ada yang nggak.

Peneliti: Bagaimana pondok pesantren bekerja sama dengan orang tua, komunitas, masyarakat dan pemerintah dalam pembinaan akhlak anak jalanan?

Ustadzah Fela: Karena masih baru saya belum.

Peneliti: Bagaimana karakter santri anak jalanan saat masuk pesantren ini?

Ustadzah Fela: (geleng-geleng kepala)

Peneliti: Bagaimana perubahan perilaku santri setelah dilakukan pembinaan akhlak?

Ustadzah Fela: Lebih sopan.

Peneliti: Apakah santri anak jalanan taat dalam mengamalkan ajaran Islam?

Ustadzah Fela: Kalau sholat iya, kalau dzikir saya nggak tau. Tapi biasane habis sholat kan dzikir ya mbak, ya dianu.

Peneliti: Apakah santri anak jalanan patuh terhadap tata tertib yang berlaku di lingkungan ponpes dan masyarakat sekitar?

Ustadzah Fela: Ya sudah.

Peneliti: Apakah santri anak jalanan memiliki rasa toleran terhadap sesama teman?

Ustadzah Fela: Iya. Contone iku toleransi yo mbak, dia itu saling melengkapi. Peduli lah mbak.

Peneliti: Apakah santri anak jalanan dapat memanfaatkan lingkungan secara bertanggung jawab?

Ustadzah Fela: Sebagian. Rata-rata sudah mau. Perlu di ancam. Kalau ke saya perlu diancam, kalau ke yang lain saya tidak tahu.

Peneliti: Apakah santri anak jalanan dapat menerapkan nilai-nilai kebersamaan dengan sesama teman?

Ustadzah Fela: Ya.

Peneliti: Apakah santri anak jalanan memiliki rasa tanggung jawab ketika diberikan tugas dan memiliki motivasi untuk terus berkarya?

Ustadzah Fela: Iya. Biasaya tugasnya itu, mereka bersemangat.

Peneliti: Apakah santri anak jalanan dapat berkomunikasi dan berinteraksi secara efektif dan santun?

Ustadzah Fela: Belum, sebagian. Yang takut sama saya saja. Yang umurnya dibawah saya.

Peneliti: Apakah Apakah santri anak jalanan dapat memahami hak dan kewajiban diri dan orang lain dalam bergaul dan menghargai adanya perbedaan pendapat?

Ustadzah Fela: Iya bisa.

Peneliti: Apa saja faktor pendukung dan penghambat pembinaan karakter anak jalanan di pondok pesantren?

Ustadzah Fela: Gimana ya.

Peneliti: Bagaimana faktor hubungan baik dengan orangtua?

Ustadzah Fela: Nggak tau. Setiap kalau mau cerita masalah keluarga, tertutup mereka kalau masalah keluarga. Kalau masalah perjalanan hidup cerita, kalau masalah orang tua nggak cerita.

Peneliti: Bagaimana faktor hubungan dengan komunitas dan pemerintah?

Ustadzah Fela: Baik.

Peneliti: Bagaimana faktor dana?

Ustadzah Fela: Nggak tau.

Peneliti: Bagaimana faktor suasana lingkungan pondok pesantren yang nyaman?

Ustadzah Fela: Sudah.

Peneliti: Bagaimana faktor koordinasi pengasuh dan ustadz/ustadzah?

Ustadzah Fela: Sudah baik.

Peneliti: Bagaimana faktor fasilitas dan infrastuktur?

Ustadzah Fela: Iya sudah cukup. Dikasih dari sininya mbak.

Peneliti: Bagaimana faktor ketersediaan buku-buku agama?

Ustadzah Fela: Sepertinya belum. Saya taunya cuma Al-Qur'an.

Peneliti: Bagaimana faktor penerimaan kondisi fisik dan psikis anak jalanan?

Ustadzah Fela: Iya menerima mbak.

Peneliti: Bagaimana faktor penerimaan jumlah santri untuk melaksanakan pembinaan akhlak?

Ustadzah Fela: gini lho mbak, saya pernah tau, kan disini saya juga ikut sekolah kejar paket, itu yang tinggal di pondok sini memang sedikit. Tapi diluar itu memang banyak. Saya pernah memang ikut acara disini, itu memang banyak sekali mbak, anak jalanan banyak memang, tapi nggak tinggal di pondok, karena punya pekerjaan sendiri mungkin, tapi ini kan anak-anak, jadi ini tu ya timbangane, timbang, timbangane ngamen, atau disini, sholat.

Peneliti: Bagaimana faktor kemauan yang keras untuk berubah memiliki akhlak baik?

Ustadzah Fela: Iya punya. Memang mungkin. Kalau misal ada koncone gini, ya gini. Tapi kalau ditegur, mereka pindah ke yang baik lagi.

Peneliti: Bagaimana faktor keaktifan santri mengikuti kegiatan?

Ustadzah Fela: Mereka aktif, sebagian.

Peneliti: Apakah santri bersemangat mengikuti kegiatan?

Ustadzah Fela: Ya.

Peneliti: Solusi apa yang ditawarkan ustadzah untuk menghadapi hambatan dalam pembinaan karakter anak jalanan di ponpes?

Ustadzah Fela: Sabar untuk diri saya sendiri. Soalnya mau gimana mbak, kalau sudah dikandani gak gelem, pertama kan dikandani, terus ancaman, terus saya tindakan sendiri, kalau mungkin tindakan kan sik mungkin gak kiro mbak, lek saking langsung teko. Mungkin langsung saya pukul gitu. Gitu mbak. Gitu memang.

INTERVIEW TRANSCRIPT

Informan : A dan S

Jabatan : Santri Pondok Pesantren Salafiyah Sabilul Hikmah

Hari/Tanggal : Sabtu, 22 Desember 2018

Peneliti: Siapa nama kamu?

A: Saya A.

S: S.

Peneliti: Kamu umur berapa?

A: 17.

S: 16.

Peneliti: Sudah berapa lama kamu menjadi santri di pondok pesantren ini?

A: 3 tahun.

S: Setahunan kurang. Satu tahun kurang.

Peneliti: Bagaimana perasaan kamu dalam mengikuti kegiatan?

A: Senang. Yo awale mbak, awale abot sikan mbak, karena belum terbiasa mbak.

S: Senang semua mbak, kadang.

Peneliti: Ketika melihat atau menghadapi suatu kejadian, bagaimana cara ustad/ustadzah mengajarkan tentang membedakan perilaku baik dan buruk?

A: Ngaji kitab iya. Ya nyontohin mbak. Kalo sholat, gausah dikongkon langsung ayo sholat-sholat. Karena melambangkan nyontohi a mbak.

S: Menolong sesama mbak.

Peneliti: Bagaimana ustad/ustadzah menerapkan perilaku baik ketika menghadapi suatu situasi yang kurang benar?

A: Ya ditegur mbak, dimarahi, demi kebaikan kok.

Peneliti: Bagaimana ustad/ustadzah mengajarkan kamu untuk memahami orang lain sehingga kamu dapat memperlakukan orang lain dengan baik?

A: Memahami orang lain, yo nganu mbak, lek mamahami orang lain harus memahami diri sendiri mbak. Misale koyo biasane kan arek-arek kan ditarik-tarik

ngono kan. Mukul-mukulan. Mari ngono kan lek misale, moro-moro, yo aku kudu ngrasakno awakku dewe, lek aku nek posisi e arek iku yaopo.

S: Iya gitu juga.

Peneliti: Bagaimana ustad/ustadzah menjelaskan mengapa kamu harus berperilaku baik?

A: Awalnya saya kan semua orang kalo di jalanan kan sulit a mbak, lek dijelasno koyo cek gak sulit iku kan tergantung orang sendiri kan mbak. Koyo seumpamane misale aku kate ngandani ya mbak, ngandani iki, tapi aku sik mokong, gak kiro iso mbak.

S: Sama mbak. Jawabannya wes dijawab.

Peneliti: Bagaiaman ustad/ustadzah mengajarkan kamu mengambil keputusan untuk bertindak terhadap suatu kejadian?

A: Cek gak melok koncone a mbak. Misale koncoku njumukan. “kon ojo njumuk, sampek kapan koyo ngono terusan. Gak mandek-mandek kon. Terus ning dunia soro, opo maneh ning akhirat, wes soro kabeh wes”. Wes rusak badan mbak lek ngono.

S: Peringatan. Pertimbangan.

Peneliti: Bagaimana ustad/ustadzah mengajarkan untuk mengevaluasi apa yang sudah benar dan yang masih salah dari akhlakmu?

A: Gampang mbak. Didelok sik a mbak. Yo misale saiki awakmu tak gowo e disik, opo ae, macem-macem, seperti orang tua.

S: Saya menilai diri saya sendiri mbak, instrospeksi.

Peneliti: Bagaimana ustad/ustadzah mengajarkan kepadamu untuk selalu melakukan apa yang benar dan merasa bersalah jika tidak melakukannya?

A: Yo eman ae mbak, nyesel. Dikandani.

S: Tetep dikandani.

Peneliti: Bagaiamana ustad/ustadzah mengjarkan kamu untuk menghargai dirimu sendiri?

A: Menghargai dirimu sendiri ya nggolek ilmu kan menghargai diri sendiri a mbak, tobat wisan aku. Pakai pakaian yang baik juga setiap hari mbak.

S: Pakaian rapi setiap saat. Rapi terus mbak. Anak pondok .

Peneliti: Bagaimana ustad/ustadzah mengajarkan kepadamu untuk peduli kepada orang lain?

A: Yo dari pengalaman. Pengalamannya abah.

Peneliti: Bagaimana ustad/ustadzah mengajarkan kamu untuk mencintai kebaikan sehingga kamu senang untuk melakukannya?

A: Yo misale awakedewe seneng iku yo digawe nyaman sik mbak. Lek misal awakedewe nglakoni sholat ngono, lek gak nyaman yo gak kiro dilakoni.

Peneliti: Bagaimana ustad/ustadzah mengajarkan kamu untuk mengontrol dirimu sendiri agar tidak berbuat keburukan?

A: Lek misale kepengen ngontrol mbak yo, kadang-kadang wong-wong gak di kontrol a mbak. Yo anu mbak di uruki yo bukane pilih-pilih konco, nggak usah pilih-pilih konco, tapi yo lek sing wis ketok elek adohi ae, soale gak iso sikan di handle.

S: Berkumpul dengan teman yang baik, yang seneng...

Peneliti: Bagaimana ustad/ustadzah mengajarkan kamu untuk mau menerima kebenaran dan memperbaiki kesalahan?

A: Yo pie mbak yo, yo pancen kene sing salah. Lek dikandani nrimo mawon. Mik pertama e tok mbak.

S: Nrimo, salah pancen. Lek gak salah gak kiro diseneni.

Peneliti: Bagaimana ustad/ustadzah mengajarkan kamu untuk memiliki kompetensi atau kemampuan berbuat baik?

A: Berbuat baik, yo gurune lak berbuat baik mesti. Tiru-tiru mbak. Digugu lan ditiru.

Peneliti: Bagaimana ustad/ustadzah mengajarkan kamu untuk memiliki kemauan berbuat baik?

A: Motivasi. Soale lek kon dadi wong apik yo bebas seh, tambah ngerti. Misale koyo kate nang dalan, kan misale aku gak dadi wong apik kan ning dalan maneh, ngamen maneh mbak, lek dadi wong apik gak kiro ta, yo mik sekedar lewat. Kan udah ngerti a mbak. Dadi wong ngerti iku enak. Nandi-nandi iku bebas. Soale wong iku wes ngerti lek opo-opo lek iki elek, iki apik, ngene a mbak, iso menilai dewe kan.

S: Podo mbak, masuk.

Peneliti: Bagaimana ustad/ustadzah mengajarkan kamu untuk memiliki kebiasaan baik?

A: Wah yo iku mbak, sholat subuh, ngaji tahlilan, habis isya ngaji ta'lim muataallim, sholat dzuhur, ashar dzuhur di musholla. Kalau gaada imamnya dia yang ngimami. Yang adzan siapa yang mau mbak. Pokoke siapa yang duluan, kan wes wudhu a, yo wis iku sing adzan. Baca yasin.

S: Bersih-bersih pondok. Jam setengah 4 persiapan nata-nata bangku, kurang lebih ngaji sampai jam 5. Yang adzan cepet-cepetan, yang pujian semua bareng.

Peneliti: Berkaitan dengan pendekatan dalam pembinaan akhlak, apakah ustad/ustadzah menjadi pengasuh yang memperlakukan santri dengan hormat dan penuh kasih sayang?

A: Ngalah-ngalahi wong tuo mbak.

S: Hormat dan kasih sayang banget-banget-banget. Iyo mbak ngalah-ngalahi wong tuo mbak. Opo maneh ustadzah e.

Peneliti: Apakah ustad/ustadzah menjadi model atau contoh dalam beretika dan bertindak di pondok pesantren?

A: Iya mbak. Misale ate nglakoni elek mbak yo, eleng. Yo kan eleng omongan guru, iki ojo sampek ngene-ngene, jelase gak sido nglakoni. Salim mbak, barokah tangane.

S: Iya mbak. Oh iya mbak kalau ketemu ustad salim. Salam, salim.

Peneliti: Apakah ustad/ustadzah memberikan instruksi dan bimbingan kepada siswa?

A: Iya mbak.

S: Iya mbak, jelas lek iku mbak.

Peneliti: Apakah ustad/ustadzah membantu kamu untuk bergaul dengan sesama teman?

A: Iya membantu. Intine mik siji mbak, nduwe akhlak. Pokoke lek wong nduwe akhlak iku delokane nggarai wong seneng. Gak mengundang pukulan. Baca doa.

S: Iya. Baca asmaul husna bareng-bareng. Bafa fatihah jelas, awal itu mbak.

Peneliti: Apakah ustad/ustadzah mempraktikkan disiplin dalam mentaati peraturan?

A: Disiplin mbak. Pokok e pas waktu onok rapat-rapat a mbak, masio udan, masio opo, tetep, dateng. Sholat pisan, masio loro, tetep.

S: Disiplin mbak. Rapi bajunya jelas mbak, utama iku mbak.

Peneliti: Apakah ustad/ustadzah melibatkan kamu dan teman-teman dalam menciptakan suasana di kelas?

A: Iya mbak.

S: Iya mbak. Tapi onok sing nggarai kacau. Yo moro-moro.

Peneliti: Apakah ustad/ustadzah memberikan nasihat-nasihat di sela-sela pembelajaran?

A: Selalu. Setiap ngaji kaya gitu.

S: Oh iya mbak.

Peneliti: Apakah ustad/ustadzah mengajarkan kepadamu untuk bekerja sama dan saling membantu orang lain?

A: Iya. Contone uwong kan mesti enak lek gotong royong a mbak.

S: Iya. Contone bersih-bersih pondok. Ojo adoh-adoh.

Peneliti: Apakah ustad/ustadzah mendorong kamu untuk melakukan yang terbaik dalam segala hal?

A: Gak maksa. Kan sesuai kemampuane sik kan mbak. Berusaha. Berusaha yang terbaik.

S: Lek gak bisa, nggak bisa. Berusaha terbaik, santri terbaik.

Peneliti: Ketika kamu dan teman-teman sedang bertengkar, apakah ustad/ustadzah mengajarkan untuk menyelesaikan permasalahannya?

A: Ya diselesaikan bersama-sama. Nyapo kok ngene-ngene. Sak konco mangan bareng, turu bareng, wes nyapo-nyapo bareng, kecuali adus mbak.

S: Bermusyawarah mbak, aaa mantap.

Peneliti: Apakah kamu diajarkan untuk peduli kepada orang lain di lingkungan sekolah dan masyarakat sekitar?

A: Sopo sing peduli ambek aku, tak pedulikno mbak. Contone ora ngganggu pas waktu istirahat mbak.

S: Oh selalu mbak.

Peneliti: Apakah pondok pesantren memiliki budaya yang baik?

A: Iya mbak, kalau nggak baik saya nggak akan berubah. Meskipun lantaran mbak.

Peneliti: Apakah kamu pernah mengikuti kegiatan-kegiatan yang diselenggarakan oleh masyarakat, komunitas dan pemerintah?

A: Pernah. Nggak paham mbak soale pokoke kalau disuruh ya, disuruh aja, paling ngikut aja, nurut aja.

S: Pernah.

Peneliti: Metode apa saja yang digunakan dalam pembinaan akhlak?

A: Wah pertama e gak ngrungokno, koyo pertama pas ngaji-ngaji ngono iku koyo ngantuk ngono, setane nganggu, pas waktu ngaji wes selesai, eman ngono iku gak dirungokno. Udah ngguak-ngguak berlian. Langsung akhire dikandan-kandani, dikandan-kandani, akhire kudu diempet sampek ati seneng ngono a mbak, lek wes seneng kan opo ae dilakoni. Boleh tanya jawab pas waktu ngaji, misalkan timbange kleru dalan, angur takok wong sing ngerti ngono.

S: Podo. Rodok ngantuk. Oh iya mbak oleh takok, biasane abah “ojo sok ngerti kemeruh.”

Peneliti: Perubahan apa yang kamu rasakan setelah mengikuti pembinaan akhlak?

A: Banyak mbak. Yo anu mbak, misale anak jalanan iku itungane koyo sampah, sampah, dikelola, engko dijual lak mahal. Koyok ngono iku mbak. Maringono yo wis sing elek dadi apik, sing gak sholat dadi wong sholatan, sing gak seneng ngaji dadi seneng ngaji, wes pokok berubah wes mbak.

S: Iso. Inshaallah.

Peneliti: Apakah kamu melaksanakan amalan wajib dan sunnah menurut agama Islam seperti sholat, puasa, dzikir?

A: Iya mbak. Awalnya dobrak-obrak dulu mbak, kan untuk mengajarkan,

S: Rutin.

Peneliti: Apakah kamu patuh terhadap aturan pondok pesantren?

A: Hehehehe Inshaallah patuh mbak.

S: Patuh mbak, ndak boleh keluar saat malam. Ngajinya tepat waktu mbak, kelwatan satu detik itu nggak ada. Temenan.

Peneliti: Dalam bergaul, apakah kamu selalu toleran dan tidak membedakan antar teman?

A: Ndak membedakan tapi saya ndak ikut-ikutan mbak. Ya pernah mbak ketemu teman-teman di jalanan lah, pas waktu liburan, kan mau hari raya itu kan liburan. Ketemu teman-teman ya saya samperin lah. Minum, aku dipaksa nggak mau, kan wes nduwe pendirian mbak, nduwe pedoman. Kalau teman-teman disini nggak membedakan mbak, semua sama, semua setara.

S: Ndak lah.

Peneliti: Apakah kamu ikut menjaga fasilitas pondok pesantren?

A: Hehehehe iya nyapu mbak, bersih mbak sak sapu e, hehehe. Jujur, nggo kepang-kepangan biyen mbak.

S: Oh iya mbak. Buang sampah ditempatnya mbak, wes wes.

Peneliti: Jika melihat teman yang kesulitan, apakah kamu senantiasa memberi bantuan?

A: Tambah tak sulit-sulitno aku, hihihhi. Ya nggak mbak, dibantu a mbak. Dadi wong sulit nggak enak mbak.

S: Ya.

Peneliti: Apakah kamu memiliki rasa tanggung jawab yang besar ketika diberikan tugas dan mengerjakan dengan sebaik-baiknya?

A: Rodok aku mbak, sik rodok e mbak kadang-kadang sik mengingkari. Lek disuruh ustad gelem aku mbak, nurut.

S: Iya mbak. Punya mbak, rasa tanggung jawab mbak.

Peneliti: Apakah kamu bersikap sopan dan santun kepada orang lain?

A: Tergantung mbak aku mbak. Lek wonge iso sopan yo aku sopan. Lek wonge koyo iki yo, hihhi. Kalau ke teman yo masio yo ketoke ngene-ngene, tetep sayang mbek iki.

S: Iya mbak. Njenengan sopan mbak. Lek ke ustad sopan mbak, sangat sopan mbak, sopan banget mbak. Kalau teman ya biasa mbak.

Peneliti: Ketika kamu berbeda pendapat dengan temanmu, apakah kamu dapat menghargai pendapat mereka?

A: Yo dimaklumi mbak. Biasa ae wes. Yo wes misale koyo debat “iki ngaji opo rek”, “mari ngene istighasah lho”, “ngaji”, “istighosah lho”, “ngaji”, langsung takok abah, “engko ngajine opo bah?”, “istighosah”.

S: Dimaklumi mbak.



Appendix 10: Field Notes

FIELD NOTES

Observation 1 on Saturday, December 15, 2018.

Sore sekitar pukul 16.00 WIB peneliti berkunjung ke rumah Gus Ubaidillah selaku Pengasuh Pondok Pesantren Salafiyah Sabilul Hikmah yang masih berada dalam lingkungan Pondok Pesantren. Sebelumnya peneliti sudah berkomunikasi dengan Gus Ubaid lewat media elektronik untuk datang, dan beliau menghendaki untuk datang jam 16.00 WIB.

Lokasi pondok pesantren berjarak 3,2 km dari jalan utama. Jalan untuk mengakses Pondok Pesantren juga sudah diaspal bagus. Lokasi pondok pesantren yang berada dibelakang rumah pengasuh, membuat suasana pondok pesantren menjadi sunyi, tenang dan nyaman karena jauh dari kebisingan. Keadaan sekitar pondok pesantren merupakan perumahan warga, dimana warga antusias menyapa peneliti ketika bermaksud mengunjungi Pondok Pesantren. Namun tidak terlihat santri anak jalanan di kawasan Pondok Pesantren. Saat menanyakan hal tersebut kepada Gus Ubaidillah, ternyata mereka memang ketika sore hari setelah ashar ada pembelajaran dengan ustadz, sehingga ada di dalam pondok.

Hari ini peneliti datang menemui Gus Ubaidillah dengan maksud ingin menyampaikan proposal penelitian dan sekaligus meminta izin kepada beliau untuk segera memulai penelitian. Selain itu, peneliti juga meminta bantuan beliau agar bisa berkerja sama dalam proses penelitian yang saya lakukan. Gus Ubaidillah menerima izin penelitian peneliti dan kami mengobrol banyak tentang

keadaan Pondok Pesantren saat ini. Tidak lupa peneliti juga menjelaskan apa saja yang peneliti teliti dan bagaimana kira-kira berjalannya penelitian nanti. Di akhir perbincangan, peneliti membuat janji untuk melakukan wawancara ketika Gus Ubaidillah mempunyai waktu luang. Beliau memberi waktu pada hari senin tanggal 17 Desember 2018, namun untuk tepatnya waktu peneliti harus menghubungi beliau lagi melalui media elektronik. Setelah dirasa cukup, peneliti mohon ijin untuk pulang dan mempersiapkan segala sesuatu yang dibutuhkan pada waktu wawancara.



FIELD NOTES

Observation 2 on Monday, December 17, 2018.

Hari ini peneliti datang ke Pondok Pesantren Salafiyah Sabilul Hikmah sekitar pukul 19.30 WIB. Sebelumnya, peneliti sudah mendapat persetujuan Pengasuh untuk datang di waktu tersebut untuk melaksanakan wawancara. Ketika sampai, peneliti langsung menuju rumah Pengasuh. Suasana lingkungan Pondok Pesantren sangat sunyi karena santri anak jalanan sedang ada kegiatan belajar mengajar.

Setelah menunggu beberapa saat, Pengasuh datang menemui peneliti. Sekitar satu setengah jam peneliti melaksanakan wawancara hingga pukul 21.00 WIB. Ketika wawancara, beliau menjelaskan secara detail pertanyaan dari peneliti. Di sela-sela wawancara juga ada ustad yang mengajar di Pondok Pesantren datang menghampiri, sehingga kami sedikit berbincang-bincang. Beliau terlihat ramah dan santun dalam berinteraksi dengan kami. Beliau juga salim kepada pengasuh sebagai tanda menghormati dan menghargai sebelum pamit untuk pulang. Pakaian yang digunakan juga sopan layaknya ustadz yang mengajar di Pondok Pesantren, yaitu memakai sarung, baju koko, dan peci. Melihat waktu yang semakin malam, wawancara harus segera di akhiri. Selain itu, Pengasuh harus menemui tamu lain yang sudah menunggu untuk suatu urusan.

FIELD NOTES

Observation 3 on Wednesday, December 19, 2018.

Hari ini peneliti datang ke Pondok Pesantren Salfiyah Sabilul Hikmah pukul 16.00 WIB. Sebelumnya, peneliti sudah menghubungi Gus Ubaidillah untuk meminta izin datang ke pondok untuk melakukan wawancara dengan salah satu ustad dan mengikuti beberapa kegiatan santri. Peneliti disambut dengan ramah oleh Gus Ubaidillah, selanjutnya sambil menunggu pembelajaran kitab dimulai, kami berbincang-bincang dan melakukan sedikit wawancara tentang karakter-karakter anak jalanan ketika masuk di pondok pesantren dan tentang kitab akhlak dan bahasa arab yang digunakan di pondok. Selain itu peneliti juga mengambil beberapa dokumen tentang Pondok Pesantren.

Ketika melakukan wawancara dengan Gus Ubaidillah, beberapa anak jalanan melintas disebelah kami dan menunduk sebagai tanda menghormati kami. Ada juga yang membawa makanan melintas disebelah kami dan menawarkan makanan tersebut dengan sopan. Terlihat juga beberapa santri anak jalanan berdzikir sambil melakukan sesuatu. Ketika Gus Ubaidillah meminta salah satu santri untuk membuang sampah, dia juga melakukannya dengan tanggung jawab.

Setelah pembelajaran kitab dimulai, saya diperbolehkan untuk mengikuti pembelajaran tersebut. Nampak santri telah membawa kitab dan alat tulis mereka masing-masing. Pembelajaran hari ini adalah kitab hadits yang membahas tentang akhlak yang disampaikan oleh ustad Arafat. Ketika pembelajaran, peneliti melakukan observasi untuk melengkapi data-data penelitian. Ketika memulai

pembelajaran, ustad memulainya dengan membaca salam, membaca QS. Al-Fatihah dan membaca asmaul husna bersama-sama. Hal ini dilakukan pengajar untuk menjaga kekompakan santri. Peneliti mengamati bagaimana interaksi ustad dengan santri, serta interaksi santri dengan santri yang sangat bagus dan baik. Selain itu sikap-sikap santri dalam pembelajaran juga ikut peneliti perhatikan, santri tidak bertingkah, mereka duduk menghadap ke papan tulis dengan rapi, memakai baju rapi, dan berkomunikasi dengan pengajar dengan sopan. Kemudian pembelajaran dilanjutkan dengan materi pembelajaran, tanya jawab dan pemberian cerita-cerita, gambaran-gambaran dan motivasi yang diberikan ustad juga tetap disisipkan nilai-nilai akhlak. Ketika ada pertanyaan dari santri yang kebanyakan tentang kehidupan di jalanan, pengajar tidak langsung menjawabnya dengan benar atau salah, halal atau haram, dosa atau tidak, iya atau tidak, tetapi dengan pengertian dan gambaran-gambaran sehingga santri dapat mengetahui alasan diperbolehkan atau tidaknya hal yang mereka tanyakan. Ustad yang hafal satu persatu nama santri juga menambah kedekatan mereka.

Setelah pembelajaran selesai, peneliti meminta izin untuk melakukan wawancara dengan ustad Arafat. Beliau menjelaskan secara detail bagaimana pembinaan akhlak anak jalanan di Pondok Pesantren Salafiyah Sabilul Hikmah. Membutuhkan waktu sekitar satu jam dalam melaksanakan wawancara dengan beliau, dimulai sekitar pukul 16.45 WIB dan selesai pukul 17.45 WIB bertepatan dengan adzan maghrib. Santri anak jalanan mengumandangkan adzan dan pujian. Peneliti diperbolehkan untuk ikut sholat berjamaah dengan santri anak jalanan dan mengikuti kegiatan membaca surat yasin dan istighasah. Setelah kegiatan selesai,

peneliti kembali menemui Gus Ubaidillah dan ustad Arafat. Kami berbincang-bincang sebentar. Di sela-sela pembicaraan, peneliti juga meminta beberapa dokumen Pondok Pesantren untuk keperluan laporan. Peneliti mengucapkan terima kasih atas banyak kesempatan yang diberikan. Tidak lupa peneliti juga meminta izin dan janji untuk datang kembali ke pondok guna melakukan wawancara dengan ustad yang lain dan wawancara dengan anak jalanan. Setelah selesai, peneliti mohon pamit untuk pulang.



FIELD NOTES

Observation 4 on Saturday, December 22, 2018.

Hari ini peneliti datang ke Pondok Pesantren Sabilul Hikmah untuk mengambil data penelitian yang masih dibutuhkan. Sebelumnya, peneliti sudah menghubungi pengasuh untuk meminta izin datang dan mewawancarai santri anak jalanan dan salah satu ustadzah yang mengajar di Pondok Pesantren. Kedatangan peneliti kali ini lebih awal dari biasanya.

Sekitar pukul 14.00 peneliti sampai di Pondok Pesantren dan langsung menuju rumah pengasuh. Gus Ubaidillah menyambut peneliti dengan ramah, kemudian kami pun mengobrol. Tidak lama kemudian, dua orang santri anak jalanan menemui kami dengan pakaian rapi ala santri, yaitu santri, kemeja, dan peci. Peneliti diberikan izin untuk mewawancarai santri berinisial A dan S. Sekitar 40 menit peneliti melakukan wawancara dengan mereka. Terlihat jelas sikap mereka yang pernah menjadi anak jalanan sebaik membaik, kesopanan mereka terhadap orang lain juga baik, sikap ramah dan juga hormat ditunjukkan ketika peneliti sebagai orang yang lebih tua dari mereka mengajak berbicara. Wawancara selesai ketika masuk waktu ashar. Setelah selesai melakukan wawancara, mereka pamit izin untuk melaksanakan kegiatan rutin mereka ketika ashar, yaitu adzan, pujian, dan sholat berjamaah di musholla warga yang dekat dengan Pondok Pesantren. Tidak mau ketinggalan kesempatan, peneliti meminta izin kepada Gus Ubaidillah untuk ikut sholat berjamaah bersama santri anak-anak jalanan dan warga sekitar. Peneliti mengamati kegiatan yang dilakukan santri anak jalanan

ketika di musholla. Mereka terlihat sopan juga hormat ketika berbicara dan berinteraksi dengan warga sekitar yang melaksanakan sholat jamaah disana.

Setelah selesai, peneliti kembali ke rumah pengasuh. Selama di rumah pengasuh, Pengasuh banyak sekali bercerita tentang santri-santri yang ada di Pondok Pesantren, tentang latar belakang mereka, orangtua mereka, dan perubahan karakter mereka setelah berada di Pondok Pesantren. Beliau juga menceritakan beberapa kendala yang dihadapi Pondok Pesantren dalam berbagai situasi. Kami mengobrol sampai kira-kira pukul 16.45 WIB. Karena sebentar lagi kegiatan pembelajaran selesai, peneliti segera menuju ke area kegiatan pembelajaran untuk menemui ustadzah yang saat itu mengajar. Ketika peneliti sampai, pembelajaran belum selesai. Peneliti masih bisa mengobservasi kegiatan yang berada di kelas. Pembelajaran hari ini adalah Bahasa Arab oleh ustadzah Fela. Santri diajak bernyanyi untuk menghafalkan kosa kata bahasa Arab. Setelah pembelajaran selesai, peneliti meminta izin untuk menemui ustadzah Fela dan melakukan wawancara. Wawancara dengan ustadzah Fela dilakukan sekitar 40 menit. Ustadzah Fela yang baru mengajar di Pondok selama tiga minggu, menjawab pertanyaan dan menceritakan pengalamannya selama mengajar santri anak jalanan.

Di sela-sela wawancara, peneliti melihat beberapa anak jalanan melintas disebelah kami. Mereka menundukkan kepala dan tersenyum sebagai tanda menghormati kami. Terlihat pula santri yang mencuci piring setelah selesai makan di tempat mencuci piring. Mereka melakukannya dengan cukup teratur. Setelah terdengar suara adzan yang dikumandangkan oleh santri anak jalanan, peneliti

segera mengambil air wudhu dan bergabung bersama santri di aula untuk melaksanakan sholat maghrib berjamaah. Sholat jamaah kali ini di imami oleh pengasuh. Setelah melaksanakan sholat berjamaah, dilanjutkan dengan dzikir, istighasah, dan membaca surat yasin bersama-sama yang dipimpin oleh salah satu santri anak jalanan. Anak-anak terlihat sudah hafal dengan bacaan-bacaan tersebut, setelah dikonfirmasi oleh Gus Ubaidillah, memang santri anak jalanan rata-rata sudah hafidz surat yasin. Mereka juga pernah di wisuda sebagai tahfidz surat yasin. Ketika membaca pun mereka terlihat sangat khusyu' dan khidmat.

Kemauan tinggi santri untuk berubah nampaknya terlihat dari santri yang bersemangat mengikuti kegiatan. Mereka merasa antusias. Mereka mengikuti semua kegiatan yang terjadwal. Hal ini terlihat dari kebiasaan santri yang selalu cepat-cepat untuk melaksanakannya. Motivasi juga tidak hanya didapat dari pengasuh dan pengajar, namun sesama teman dapat saling memotivasi, saling mengingatkan, dan saling mendorong untuk melakukan kebaikan dan kegiatan yang ada. Dengan begitu, apabila ada seorang santri yang rajin, santri yang lain akan mengikuti.

Kebiasaan-kebiasaan yang diterapkan di Pondok Pesantren bisa dibilang cukup padat, karena santri memulai kegiatannya sejak pagi untuk melaksanakan sholat shubuh berjamaah. Santri juga diwajibkan untuk mengikuti semua kebiasaan-kebiasaan baik yang diterapkan. Sementara itu, kegiatan baru selesai setelah pembelajaran kitab setelah sholat isya berjamaah.

Setelah kegiatan selesai, peneliti mengobrol sebentar dengan santri anak jalanan dan melihat beberapa ruangan di Pondok Pesantren. Terdapat ruang tamu,

aula, beberapa kamar tidur, kamar mandi, dan ruangan lain untuk menyimpan barang-barang. Terlihat beberapa fasilitas masih perlu ditambah. Di kamar tidur santri, peneliti tidak menemukan lemari pakaian, sehingga beberapa baju santri terlihat kurang rapi. Kasur juga tidak menggunakan spre. Di ruangan lain, beberapa rak untuk penyimpanan juga perlu untuk diperbaiki.

Setelah cukup, peneliti datang kembali ke rumah pengasuh untuk meminta izin pulang dan segera memproses hasil penelitian.



Appendix 11: Photos**PHOTOS**

Plaque of Pondok Pesantren Salafiyah Sabilul Hikmah



Building of Pondok Pesantren Salafiyah Sabilul Hikmah



Prospecting street children as students (Source: Documentary video of Pondok Pesantren Salafiyah Sabilul Hikmah)



Recruiting street children as students (Source: Documentary video of Pondok Pesantren Salafiyah Sabilul Hikmah)



Street children during transition period (Source: Documentary video of Pondok Pesantren Salafiyah Sabilul Hikmah)



Teaching and learning activity in hall of Pondok Pesantren Salafiyah Sabilul Hikmah



Researcher took a photo with the caregiver and teacher after conducting interviews



Street children students performing maghrib prayer in congregation in hall of Pondok Pesantren Salafiyah Sabilul Hikmah



Street children students reading *istighasah* and QS. Yasin together



Street children students and residents performing ash-r prayer in congregation in *musalla*



Researcher took a photo with street children students after conducting interviews



One of character book studied at Pondok Pesantren Salafiyah Sabilul Hikmah



Street children students's bedroom situation



Street children students's diswasher



Charter of Pondok Pesantren Salafiyah Sabilul Hikmah by The Ministry of Religious Affairs Malang



One of awards received by Pondok Pesantren Salafiyah Sabilul Hikmah

Appendix 12 : Biodata**BIODATA**

Name : Dini Puji Rahayu
NIM : 14110161
Date and Place of Birth : Trenggalek, June 21 1996
Fac./ Study Program : Tarbiyah and Teacher Training/Islamic Education
Entrance Year : 2014
Address : RT 008 RW 003 Desa Nglebeng Kecamatan
Panggul Kabupaten Trenggalek
Contact : 082234780086
Email/fb : dini.edu@yahoo.com

Malang, 9 September 2019
Writer

Dini Puji Rahayu